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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

# THE BIBLE CHAMPION

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Formerly the American Bible League

An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Frank J. Boyer, Secretary-Treasurer*

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At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

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"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

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# THE BIBLE CHAMPION

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Volume 29

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## EDITORIAL

### The Knowledge of God

HE Bible being the final authority in all matters of religion—doctrine and duty, faith and practice and in all matters pertaining to the relation of God and man, the appeal henceforth is to the Scriptures of the Old and New Testament as the final and infallible rule. Nature and the history of man may furnish corroboration and illustration, but the final authority is in the revealed Word of God.

After the knowledge of the fact of God's existence, the next pressing inquiry of the rational soul is as to the character of God and our relation to him. The answer of the Scriptures is that there is but one God, the only living and true God, and this God is Triune. From the very beginning of the Scriptures, God is spoken of as one. The first sentence of the Scriptures is, "In the beginning God created the heavens and the earth." The different names of God signify oneness. The name most prevalent in the Old Testament and in the history of Israel is Jehovah, an individual name. Everywhere in the New Testament the same oneness appears. The term God is over and over repeated and always, in the singular, distinctly signifying oneness. The plain declarations of the Scriptures declare that there is but one God. He is spoken of as "The Lord our God." In Deuteronomy, Moses declared to the people under divine command "Hear, O Israel: the Lord our God is one Lord." Paul says to the Corinthians: "There is none other God but one." Jesus prays, "That they might know thee the only true God, and Jesus Christ whom thou hast sent." In reading the Scriptures, there is no question but they declare exclusively and emphatically that there is but one only loving and true God.

The Scriptures further teach that this God is triune, consisting of three persons: the Father,

the Son and the Holy Ghost; and these three are the same in *substance* and equal in *power* and *glory*. It should be distinctly understood that it is not taught that there are three persons in one person, but three persons in one God or, according to the Scriptural term, in one *Godhead*. This fact begins to appear early in the Scriptures, in the counsel about creating man: "Let us make man in our own image." It is further intimated at the time of the corruption of the first civilization, when God said, "My Spirit shall not always strive with man." This same intimation runs through the whole Old Testament, with distinct references to the Spirit as a person. In the New Testament, the Holy Spirit is everywhere treated as a holy, divine Person.

The idea of the Son begins to appear very early. The first reference occurs upon the day when man fell and sinned against God. The promise was that the seed of the woman would bruise the head of the serpent. This expression, "The seed of the woman," introduces the supernatural. Had the expression been the "seed of the man," it would have been natural. But the man is left out. Only the woman is included by an expression nowhere else found in human language. The line of the development by which this seed is to appear is distinctly determined. When God was selecting a family through whom He was to bless all nations, it occurred to Abraham and his wife, Sarah, that it did not matter who the mother of the promised seed might be, if only Abraham was its father. But God indicated it did matter, and the mother in the case was as predetermined as the father. He declared: "Sarah shall have a son," and "In Isaac shall thy seed be called." Here again the supernatural appears to accomplish what man attempted to circumvent by the natural. Sarah was barren, and she was also past age.



Moses advances this line of development when he declares that "God will raise up a prophet like unto me who should redeem his people Israel." Here supernatural remains, the office of prophet is added, and the office of deliverer is renewed. As we proceed into the Psalms, the seed becomes a Son, and the prophet becomes King, with all distinctness. As we move into the prophets, we find the appearance and promise of a virgin who shall bear a son, His name is to be Immanuel, the mighty God, the everlasting Father, and the Prince of peace.

The New Testament opens with a full account of the virgin, the shadowing of the Almighty, and the birth of the Saviour Jesus, called Immanuel, God with us. Matthew and Luke give the full account and leave no room for speculation and doubt. John repeatedly calls Christ "The only begotten of the Father." And Paul says He was "made of a woman." Thus in the whole Old and New Testament the line of the One God, Father, Son and Spirit, runs steadily until in the New Testament at Christ's Baptism, the three appear in an objective manner at the same time. The Son was baptized, the Spirit descended upon Him in the form of a dove and abode upon Him. The Father spake from heaven, "This is my beloved Son."

All the language of Christ confirms this. He claimed equality with, but individual distinctiveness from the Father. He promised the Spirit as a teacher and comforter. The baptismal formula names them in order upon every one received into the church. The command of Christ was, "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." The apostolic benediction maintains the same fact in the same order. The testimony of the Scripture is so complete that intelligent Unitarians have declared that if we accept the Scriptures as infallible, there is no escape from the fact of the triune God.

While the light of man's nature declares God's existence and the works of nature show His power and skill, yet His character can be learned only from Scripture. We cannot here trace each of God's qualities in the Scriptures, but we may summarize them in the terms of theism: "God is an extra-mundane Person who created all things, sustains all things, redeemed all things, governs all things, and to whom we are all responsible." Or still more satisfactory in the evangelical terms: "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."—D. S. K.

## The Blue Laws



WE are hearing a good deal about "the blue laws" in these days. Any law that displeases the lawless is denounced as a blue law, particularly such as have to do with moral conduct; for example, prohibition and Sabbath observance. The newspapers admonish us that "Praise-God Barebones is coming back" and bringing with him the Puritan blue laws; which, they say forbade a man to drink sweet cider or salute his wife on Sunday with a holy kiss. They seem not to know that historically neither the Puritans nor any other people ever had any blue laws.

In 1781 the Reverend Samuel Peters wrote what purported to be a "General History of Connecticut," in which one chapter was devoted to a satirical treatment of the Colonial statutes, which he called "Blue Laws." Of course he never intended that chapter to be taken seriously. He assumed that his readers would be wise enough to know a manifest hoax when they saw it. But he was mistaken;

he banked too seriously on the common sense of the average man. It is scarcely necessary to say that there is not a scintilla of evidence in the colonial archives or anywhere else to show that the laws referred to were ever enacted. But "how far yon little candle throws its beams!"

A prevalent antipathy to law is the grave sign of these troublous times. Not only in our own country but everywhere there is an apparent revolt against authority. It originates in a generic hatred of divine law. Call it "original sin" if you please; or, if that phrase offend you, call it by the scientific name "heredity." In any case, the disease is in the blood. Sin is *anomia*; that is, outlawry, or anarchy writ small. The Ten Commandments are the original blue laws. They are all prohibitory, and, by the same token all are abhorrent to the natural man.

It is objected that these ordinances are old-fashioned, super-annuated, behind the times we are living in. But all the best things are old. Neither



Mr. Edison nor anybody else has suggested any improvement on air, sunshine or spring water. And as for the law of gravitation, one of nature's bluest laws, it was here when the first man arrived and will be still going strong when his last descendent has passed on.

There are those who say the Decalogue was abrogated by Christ: which betrays a singular ignorance of our Lord and his teaching. He could not have abrogated the Moral Law if he would (I say it reverently) and he would not if he could. He could not, because its precepts are so interwoven with the nerve and fiber of the human constitution that to nullify them would involve the making over of man. He would not; because his whole ministry, crowned by his atoning death, was a vindication of the Law's rightness. Wherefore he said, "I am come not to destroy the law but to fulfill it"; and again "Not one jot or tittle shall pass away from the law till all be fulfilled." While the Cross was an ever-memorable demonstration of divine love, it was also the most perfect manifestation of divine justice that has ever been seen in this world of ours.

They will tell you that "prohibition does not prohibit"; in other words that forbidding does not forbid, which is bad etymology and worse logic. What they mean to say is that prohibition does not prevent crime; which is so self-evident as to require no saying. The commandment "Thou shalt not kill" was promulgated some thousands of years ago, but the death-cells at Sing Sing are full of convicts awaiting the electric chair; shall we conclude, therefore, that the law against murder is a failure? In spite of the Sixth Commandment there are thousands of apaches abroad in the land; and the Seventh has not made an end of marital infidelity. What shall we say then? Blot them out? Nobody reasons that way.

They will tell you also that men "cannot be made moral by legislation." Certainly not. Why say so simple a thing in such a solemn way? The prime object of law is not to make men moral but to protect society against the immoral. To be sure we are interested in the reformation of the criminal classes; but the business of Government, back of everything else, is to defend its citizenry in the possession and enjoyment of certain inalienable rights.

What shall be said then of those who argue that because there are law breakers there should be no law? If they are right the Lord surely made a great mistake when he promulgated the Ten Commandments; for, ob-

serve, they do not contain a suggestion even of license or regulation though every one of them is broken every day.

The moral law and the civil law are bound up in the same bundle; as was intimated by our Lord when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And again it is written, "The powers that be are ordained of God." This is not to say that all civil laws are just or equitable; but even an unjust law is best disposed of by enforcement, since thus it surely dies. And should any one refuse obedience under the constraint of a higher law this conscientious rebel can still vindicate the sanctity of law by cheerfully taking the consequences: as when an old-time Covenanter who, for defying the conformity-edict of bloody Mary, was sentenced to have his hand severed on the block, lifted his bleeding arm with the cry, "God save the Queen!"

In our own country the prevailing antagonism to authority is largely due to a misunderstanding of freedom on the part of our immigrant population. In homes of oppression beyond the sea, where the iron entered into their souls, they turned their faces longingly toward America as "the land of the free." They are not to be blamed over-much for confusing law with tyranny or for expecting when here to pursue their own sweet will. These are the stuff that good citizens are made of providing they are morally acclimated. They have a wrong conception of freedom at the outset. Neither in America nor in any other civilized land is there any such thing as "personal freedom." If it were possible for a man to live alone in a lodge in some vast wilderness he might be personally free; but the moment he segregates or "joins a club" his personal freedom gives way to social freedom. That is to say, a man can do as he pleases only so long as he does not please to interfere with the rights of other men.

And just here is where we come upon the primary function of law; Government is a compact of individuals for mutual protection; and laws are enacted to that end. Government has no expression except in law: wherefore to defy law is always to wrong one's fellowmen. When respect for authority goes, the sanctions of society go with it. And the result is not liberty but bedlam. And we are having a taste of it right now.

Who is to blame for the present order of things? In a measure we are all to blame. We are to blame for allowing the friends of anarchy to carry on their propaganda on our



street corners and even in our public schools, where "forums" are held to literally "teach the young idea *how to shoot*." We are to blame for permitting disloyal socialists to denounce the Constitution of our country under the guise of freedom of speech. We are to blame for saying nothing while certain of our magistrates, under oath to maintain the law, are notoriously hand in glove with those who habitually break it. We are to blame for standing by without a protest while our newspapers openly and hilariously encourage lawlessness; this being true particularly of our temperance and Sunday laws. The power of the press in the forming of public opinion is granted on all hands. By urging disobedience to certain laws it has at length succeeded in creating a sentiment against every law; and to this is largely due the present carnival of crime.

Nor can our churches go scot-free. So long as men are tolerated in the pulpit who play fast and loose with their ordination vows—calling themselves "liberals" because of the liberties they take with divine authority as expressed in the Scriptures—what can be expected of the people in the pews? "Like priest, like people." When a preacher announces that he recognizes no authority above his own "inner consciousness," what is that but to erect within himself a court of final jurisdiction above the Throne of God? The man who mounts a postulate like that must be willing to ride to the end of it; and riding to the end of the argument of so called "liberalism" lands us in the confusion worse confounded which prevailed in the time of the Judges, of which it is written "Every man was a law unto himself" and "did that which was right in his own eyes." This is not liberty but license. Liberty itself is under law; else how could the Apostle James speak of "the perfect law of liberty?" The best definition ever given of freedom is, "Perfect obedience to perfect law."

What is to be done, then? Nothing but to get back to God. To what God? To the only God there is, namely, a God whose "law is perfect, restoring the soul; whose statutes are right, rejoicing the heart; whose testimony is sure, making wise the simple; whose commandment is pure, enlightening the eyes; whose fear is clean, enduring forever." Back to the God whose justice is love, and whose love is justice, and whose character is a perfect symmetry of all graces blended in holiness, as the several colors of the spectrum combine to form the white solar ray.

In our own country the remedy for the present disorder is to get back to our name San Salvador, "Land of the Saviour." Of late there has been a protest in certain quarters against any mention of America as a Christian land. A few of our Jewish rabbis have been exceedingly vociferous in affirming that we are not a Christian republic, never have been and never must be. I want to speak within bounds; but through a long ministry my attitude toward the Jews has been such that I can afford to be frank. It is an occasion of surprise to right-minded people that men so comparatively new in a country under whose aegis they have sought protection, should presume, on an acquaintance so slight, to instruct us as to what we have been, are and ought to be. One is tempted to remind them of the advice which David gave to his half-shaven messengers, "Tarry at Jericho until your beards be grown." In any case they should take counsel of modesty until they have informed themselves as to the fact, not only that our fathers intended to found a government on the principles of the Christian religion, but that our highest courts have repeatedly decided that they succeeded in doing so. This being true, no loyal citizen is likely to take issue with it.

What sort of a country would ours be if Christianity and the things which Christianity stands for were blotted out? Tear down our churches with their cross-tipped spires, like index fingers, pointing upward to the throne of truth and righteousness! Tear down our Christian institutions of learning, our Hospitals and Homes of Charity supported by Christian wealth and influence! Make a bonfire of the Bible and of religious literature that now flutters like leaves of Vallambrosa from a thousand Christian presses! Put a ban upon the name of the Commanding Figure that from time immemorial has led the van of every movement for a better order of things! And what have you? Let those who like Russia go back and take their fill of Lenine and Trotsky, with anarchy and godlessness and starvation thrown in. We Americans want none of it.

Prominent socialists of California, a Mr. Schwartz, growing weary of "blue laws" in his vicinage, set sail with his wife for Russia where they have no laws. He returned alone after being starved for weeks, imprisoned without trial, his money confiscated, and his wife dead under torture. He knows now the tyranny of lawlessness. Which reminds me of a motto I used to see in my boyhood over




the platform of our old Academy: "*Experience is a bitter school but fools will learn in no other.*"

So much for the sanctity of law. But when all is said and done, law saves nobody. "He that doeth the law shall live by it"; and conversely "he that breaketh the law shall die under it." This penalty of spiritual death is alienation from God; and the only hope of the soul's reprieve is in Christ who by his vicarious death satisfied the requirements of the broken law. It is thus that the law becomes "a schoolmaster" to lead us to the Lamb of God.

The bluest law that ever was promulgated

in heaven or on earth is this: "Believe on the Lord Jesus Christ and thou shalt be saved." Those who would gang their ain gait do not like it. Why should they? It rubs their self-confidence the wrong way. It prohibits while it woos. Its eyes are the eyes of love but its voice is the same Voice of authority that rang from the flaming mountain. Nevertheless, here "mercy and truth meet together, righteousness and peace kiss each other." And only by passing under the luminous shadow of the altar thus reared at the foot of Sinai shall we enter "the glorious liberty of the Children of God."—*D. J. B.*

## The Latest Phase of Hexateuchal Criticism

 HIS is the title of an article by Professor J. E. McFadyen of Glasgow in the April number of *The Expository Times*, calling attention to a new book by a German writer, Dr. Eissfeldt. Dr. McFadyen, first of all, expresses the opinion that it was thought that "the era of purely literary criticism and documentary analysis was believed to be as good as closed," but he says that Professor Eissfeldt denies this and in a skilful and fascinating way takes up the task of analysis "which was supposed to be completed about twenty years ago, and attacks the problem afresh, with a thorough knowledge of the work of his predecessors and a most refreshing independence of judgment." According to the new theory, there are not, as hitherto believed, three documentary sources, J, E, and P, but four, L, J, E, and P, the symbol "L" being used to describe what Dr. Eissfeldt calls the Lay source,—"the most primitive and the most secular of all,—the antipodes, whether as regards its literary or its religious spirit and outlook, of the sacerdotal P."

Professor McFadyen says that some elements of this truth had been recognized by previous investigators by the use of the signs, J\*, J\*, E\*, E\*, P\*, P\*, but though he deprecates ridicule from those whom he calls "our obscurantist friends," it will not be easy to justify on any literary grounds known to authorship in all countries the phenomena which these symbols are supposed to explain. It is significant that Dr. Eissfeldt points out how earlier discussion has been vitiated by one or two misconceptions. "It had laid too

confident stress on the varying names of Deity as indications of the literary sources, but it had not been sufficiently sceptical in its attitude to the Massoretic text, and its criticism had been too much dominated by the experience it had won on the field of Genesis." The second of these three points is particularly interesting in view of what Dahse and Wiener have been urging for several years past. It is certainly curious that the Massoretic text of the Pentateuch has been regarded by the Critics as virtually sacrosanct, while they have used the greatest freedom in regard to the text of Samuel in the light of the LXX.

Another striking admission by Dr. McFadyen is that "there had always been refractory fragments which could not be readily fitted into any of the great documentary sources, and Critics were content to regard these as, in a sense, erratic blocks." He adds that it is the supreme merit of Dr. Eissfeldt that he has discovered "a document in which these and other hitherto isolated fragments are found quite naturally to lie." He goes on to use some curious expressions, such as "the facts had often compelled Critics to admit—", and "awkward clauses and phrases were conveniently disposed of, sometimes as glosses, sometimes in other ways," and he describes these things as "subterfuges which were never very satisfactory." Could anything be more significant and even startling than these frank admissions? It would almost seem as though Critics were guilty of something like literary dishonesty on this confession by one of themselves. The article speaks of Dr. Eissfeldt's book as "a real enrichment of our knowledge."



Dr. McFadyen adds that if Dr. Eissfeldt's analysis is, as it seems to be, justified, every historian will be obliged to reckon with it.

In the light of this latest, but evidently not the last, phase of Higher Criticism, it is a great satisfaction to realize that Conservative scholarship is more and more justified in presenting a definite, constant and strenuous opposition to all these theories. It is not too much to say that a criticism which endeavors to analyze literary documents in this meticulous way is engaged on a task that is absolutely impossible, and, as Eerdmanns once said, Criticism will never solve the problem until it

retraces its steps and throws entirely aside the various documents known as J, E, and I with their secondary and tertiary assistance. If only Criticism would give proper attention to a book like Dr. M. G. Kyle's "The Problem of the Pentateuch," they would see how possible it is to explain these various literary features without the multiplicity of authors which they now predicate. Dr. McFadyen's article bears witness to the essential correctness of Conservative scholarship and is another striking illustration of the principle that "truth is mighty and prevails."

—W. H. G. 1

## Darwinism and Evolution



LET us be clear as to the meaning of these two terms. They are not synonymous, and yet they are closely related. Dr. William W. Keen, in his book, "I Believe in God and in Evolution," which was reviewed in a previous number of this magazine, complains that some people "confuse evolution with Darwinism." Professor James H. Robinson in both *Science* and *Harper's Magazine* says that the two are not the same, and admits that Darwinism, "as understood by paleontologists, is as dead as Mr. Bryan or Senator Rush of Kentucky would care to see it." Dr. Keen also contends that Darwin's theories have been practically given up by the scientists of today.

But these scientists declare that this does not mean that they have abandoned evolution. Well, what about the two terms? In the popular mind, Darwinism usually stands for the theory of evolution. You cannot blame people for using the word in that sense, for that is the sense in which it has been employed for many years, because Darwin was the most outstanding advocate of the theory. Therefore people must have a little time to adjust themselves to the rapid shifting of the scientific gentry, who now want to shed the name Darwinism, which the majority of scientists until recently proclaimed as the scientific gospel, and to which some of them are still inclined to cling with a kind of death-grip. We must remember that a good many people today are not quite as discriminating as they should be, and so, when they say Darwinism, they mean evolution because Darwin was until recently its most prominent champion.

However, the evolutionists of the day use

the term Darwinism in the sense of Darwin's peculiar method of explaining the evolution of species and of man, namely, by sexual and natural selection, the struggle for existence and the survival of the fittest. Thus the evolutionists have not given up evolution; they have only given up Darwin's way of explaining it—that is all. They still hold fast to the theory of evolution, but try to explain it in a different way. So it will be better for the opponents of evolution to change their terminology, using the word "evolution" instead of "Darwinism," when they mean the former. If Darwinism is dead, as Professor Robinson and Dr. Keen admit, no one should now speak about "the menace of Darwinism," but should change it to, "the menace of evolution."

However, in all essential matters the new view of evolution is the same as the old, namely, that all forms of life have evolved by natural processes from a few primordial germs or cells, and that man traces his genealogy back to an animal stock. Read any recent book or article by an evolutionist, and you will find that he fairly revels in the thought that man is cousin to the ape and came from the same bestial trunk. See the works of the whole tribe of modern evolutionists—Osborn, Conklin, Scott, Bateson, Morgan, McCab, Van Loon, Katherine Dopp, Keen, Lull, Ferris, and President Angell of Yale University. They insist *ad nauseam* on man's descent from an ape-like creature just as Darwin did over half a century ago. Let us remember, then, if Darwin's method of evolution is thrown overboard today, his theory of natural evolution is still here, and is as bold, challenging, aggressive, and cocksure as ever. There is this difference in temper, however: whi



Darwin used the word "probably" and similar tentative expressions many times, the evolutionists of the day do not use such modest terms, but utter their dicta with as much dogmatism as the pope pronounces his *ipse dixit*. Everybody who does not fall down and worship the new "Diana of the Ephesians" is steeped in "ignorance."

The facts just recited give rise to a pertinent reflection. Time was—the writer can remember it very well—when Darwin's explanations were "all the go" among many scientists. Darwin had "proven" evolution to be true. There was not a particle of doubt about it. The Bible was jettisoned, and Darwinism acclaimed as the absolute truth. The proverbial "everybody" believed in Darwinism. But, behold, how the scientists have changed! Now even Bateson, Robinson and Keen virtually declare that "Darwinism is dead." Do the scientists never change? Lo, what a transformation in forty years—yes, in ten years! What will be the next shift of the scientific guild, which is so sure that it has established for all time the theory of evolution? Perhaps in the next ten years there will be a complete reversal, and then those who hold to present-day views will be called "ignoramuses," and will be taunted for being "opposed to science." Who knows?

But on what sure footing do the most modern evolutionists put their faith? Professor Robinson tells us in his *Harper* article. Darwin's "facts" are found to be only speculations, but now we have gotten down to the bottom, *bona fide* facts. Professor Robinson

cites three invulnerable data. What are they? First; the fossil remains "indicate" that life began on the earth hundreds of millions of years ago, and there was a gradual ascent from the lower to the higher forms; second, man's anatomical structure closely resembles that of animals, especially the primates; third, the human embryo in its pre-natal development recapitulates the history of life on the globe. These three, and the greatest of these is the recapitulatory theory.

This professor says that his belief in evolution "rests on observed facts." Let us analyze. Is it an "observed fact" that life began on the globe millions of years ago? Who were the observers? A man who does not know the difference between "observed facts" and mere inferences is scarcely fit to argue any question. So much for the first item. As to the second, the parallelisms between the physical structure of men and animals may simply indicate that both were planned and formed by the same Creator. Anyway, that is just as reasonable an inference as that man evolved from the animals. Respecting the pre-natal unfolding of the human embryo, it is a well-known fact that it does not repeat the whole life history of the world, but that there are as many "missing links" in this process as there are in the geological records. Besides, even if the recapitulatory theory were proven, it might simply indicate that it was the divine method of establishing the organic relation of man to the other created organisms. Thus, with Darwinism gone, evolution seems to rest on a very slender scientific basis.—L. S. K.

## Dogmatics



FAMOUS Wesleyan leader in England is the Rev. Dinsdale T. Young. In his ripe sageness he says: "It still remains that it is dogmatic Christianity which wins men, and renews them; and furnishes them with peace and joy and radiant hope. It is dogmatic churches that succeed numerically and in every way. That is a distinct result of our observations during many years in many places and under varied circumstances."

"Dogma" is a transliterated pure Greek word derived from the verb *dokeō*, to think. So one who *thinks*, and gives utterance to his thought or expresses an opinion utters dogma. This may, linguistically, apply to any subject. But it has come to pass that the word is relegated largely to the domain

of religion. There it has for synonyms the words doctrine, tenet, proposition. Says Newman in his "Grammar of Assent": "A dogma is a proposition; it stands for a notion or a thing, and to believe it is to give the assent of the mind to it."

But "dogma" has come to have a pretty hard name, in fact a variegated lot of hard names. It is in ill repute with those of modernistic and liberal tendencies. There is a great outcry against it, and we are gravely told that in this enlightened day and age of the world, that is one of the things that is outgrown; only the belated and benighted, the mossback, back-number, obsolete hold-overs from mediæval times are now favorably disposed toward dogmatics. This is interesting.



Protestant dogma has its essence simply in clear thinking and clear speaking on the subject of that religion which is revealed in the Scriptures—of course the Bible is, religiously, the source of true doctrine—and those who are making this outcry against dogma or doctrine seem to be open to a two-fold charge; they are either giving their brains a holiday and so are averse to sustained thought along these lines, or else they are the subjects of a sinister sentiment that is inimical to the essential contents of the Christian faith. So when it is said that dogma or doctrine is "outgrown," it may be sufficient to reply that men can outgrow doctrine or dogma only either by ceasing to be clear headed or by ceasing to be religious. Some seem in their haste to be trying to escape by both ways at once. And their success is truly remarkable.

What Bible students through the centuries have thought to be, and by consensus have formulated as, the Bible's teachings, or what the Church has authoritatively enounced to be its teachings, is distinctively dogma or doctrine. These tenets have been embodied in the dozen or more Creeds of Christendom, after the Apostles' Creed, down through the symbols of Nicea (A. D. 325), Chalcedon (451), to Westminster (1642). And it is significantly noteworthy that these Creeds are Fundamentalist and not Modernist in definition and substance! So Professor Foakes Jackson of Union Theological Seminary, New York, himself a Liberal, speaking of "this type of Liberal Christianity" that is now in the strenuous throes of trying to prevail, spake truly when he said:

"Its weakness appears to me to be that it is unhistorical. It does not take account of the fact that the Christian religion is a living organism which has been subject to the law of growth and development, and that every step of its progress is the logical consequence of what is gone before. . . . Now practically to ignore this, or at least to explain it in a sense in which no one has understood it for eighteen centuries is to break completely the chain which links the church of the past with that of today." The modernists "are really preaching an entirely new religion, and con-

cealing the fact even from themselves by disguising it in the phraseology of the old, which, as employed by them, is sometimes without meaning."

So then the Methodist Dr. Young is quite right in saying that it is dogmatic Christianity that has the efficient force and that dogmatic churches are the pre-eminently successful ones. From a salvation point of view Modernism is not "in it." For the world's best and true welfare plainly we must get back to dogmatics.


Business man and bishop, politician and preacher, civilian and Christian worker, are freely saying that the world was never in such bad condition as now. Before me is a daily paper of Friday, May 25, which has for its first big-line heading this: "Elbert Gary Urges Turning to Christianity to Rescue World from Abyss of Woe," and here is its first letter-press sentence: "Elbert H. Gary, chairman of the United States Steel corporation, pleaded for a great turning toward the Christian religion as a cure for the world's ills, in his address Friday, opening the annual meeting of the American Iron and Steel institute." And he went on: "The moral and religious principles of the Bible, both the Old and New Testaments, have and never can be successfully combatted. Since the preservation of history commenced, there has never been anything approaching the Holy Bible as a code for proper and desirable human conduct, or as a foundation for future hopes. . . . The more we read and study, the more we must be convinced of the absolute reliability of the Book of Books."

Mr. Gary specifies the *Christian* religion. His sagacity does not allow him to rest in the indefinite term "religion," for there are religions and religions. The Christian religion is fundamentally dogmatic and dogmatically fundamental, and its history shows that it is the "fundamentals" of it through which a divine dynamic has wrought to produce its blessed effects in the world. To substitute for this an emasculated, eviscerated, denatured religion that denies and would destroy these fundamentals would be the height of folly and the climax of dementia.—*W. H. B.*

A few sentences taken from a personal letter to the Managing Editor CHAMPION from the editor of one of our first-class magazines: "I cannot refrain from expressing my appreciation of the BIBLE CHAMPION. It is full of solid meat, and its loyalty to the Bible is most refreshing in these days of doubt. I am glad you keep hammering away on the evolution question."



## The Latest Chameleon Act

T this writing, the latest chameleon performance on the part of Dr. Fosdick occurred at a luncheon given in his honor in New York City. We are not concerned about the flattery that was poured upon him by a number of his acolytes. We are interested in what he said in response to the congratulatory speeches. He actually seemed to show signs of fear lest the liberals were going too far. He apparently thought it about time to call a halt. Fosdick has a queer psychological make-up.


For instance, he told his brethren that the "liberal movement" would never get anywhere unless it was able "to show as much self-sacrifice and devotion to the cause of Jesus Christ and as great power as the faith of our fathers had shown in the world." Such is the report of what he said, according to the *New York Times*. Was not such an admonition a sign of his growing shaky? Was it not also a tribute to the working force of the "old-time religion?" Why did Fosdick think it necessary to give such counsel? Evidently he is anxious for the liberal movement to make good in practical work. Has it the spiritual driving force to make good? We shall wait and see.

Dr. Fosdick is also anxious that the world shall know what kind of a liberal he is. He does not want to be mistaken for certain vocal and radical species. He does not want to be classed with the Tom Paine kind of liberals, because Paine reminded him of a woman in an insane asylum who wanted to be ripping silk all the time. Neither did he relish being

allocated with the liberals who want to cast loose from the church; he believes in the church, and does not think a man can do much for Christ's cause outside of the Church. Much would he prefer to belong to the rank of Martin Luther; for "Martin Luther was one of the kind that grew into a 'liberal' because he had to have more air. "He would have smothered if he did not have it."

What strange modes of thinking emanate from the brains of a liberalist! At the Presbyterian Assembly Dr. McCartey read a passage from Dr. Fosdick's sermon on the Virgin birth of Christ, and then read what Tom Paine said about that doctrine in his "The Age of Reason," and the two sounded very much alike, and contained the same idea. Now Dr. Fosdick comes out and wants it distinctly understood, "all ye people," that he does not train with the Paine ilk. He would rather be catalogued with Martin Luther. Strange companions Luther and Fosdick would make! Luther accepted the virgin birth of Christ; Fosdick does not. Luther accepted the Bible as the infallible rule of faith; not so Fosdick. Luther built all his hope on the blood atonement of Christ; Fosdick far from it. Luther looked for the apocalyptic (visible) second advent of Christ to judge the world; Fosdick flouts the doctrine. Luther was as far from being a "modern" liberal as the north is from the south. What historic and ecclesiastical sense a liberal must have who puts himself in Luther's class, it is difficult to say. If Fosdick does not know more than that, he is an unsafe and uninformed guide, and so cannot be trusted.

## A Bit of Methodist Church History

NTEREST in the Methodist Episcopal Church centers on preparations now being made for General Conference which meets in 1924. One of the strong Conferences, the New Jersey, held in March, unanimously adopted a memorial seeking to protect the course of study for ministers from rationalistic books, and asked their official organ, the *Christian Advocate*, to print it. This appeared in the March 29 issue. But in the following issue the editor severely criticised the conference action, and now refuses to print a

reply to his latest attack upon the conferences.

While the secular press has been full of discussions of the violation of the Church's faith by its ordained ministers, the *Advocate* had little or nothing to say on the subject. And all the church organs except the *Methodist Review* uniformly refused Dr. Sloan, one of the leaders in this conference, a criticism on the present course of study, though Dr. Sloan was a member of the last General Conference, and prepared the law adopted by two-thirds majority, under which the commission produced the present course of study.



## THE MEMORIAL

## The Memorial to the General Conference of the Methodist Episcopal Church

Dear Fathers and Brethren:

During the past two quadrenniums, the strength and solidity of Faith in our Church has been imperiled by the presence in our Courses of Study, of books written from the current rationalistic and negative point of view.

More than thirty Annual Conferences, seeing the peril of this situation, memorialized the General Conference of 1920 in the interest of standards. Courses of Study with this result; a law was passed definitely providing that no volume should be selected for a place among the text books of our Courses of Study for ministers except such as are in "full and hearty accord with those doctrines, and that outline of faith established in the constitution of the Church."

Notwithstanding the fact that the law of the Church is very definite concerning the character of the books that shall be included in Courses of Study, there are books in the present courses which are not in accord with the constitutional standards; books that reject, set aside, or seek to undermine the very chief doctrines of Christianity; such, for example, as the Fall of Man and Depravity, the Virgin Birth of Jesus, His Propitiatory work, His Bodily Resurrection, Ascension, and Second Coming, Justification by Faith Alone, and the Bible as the only and sufficient Rule of Faith and Practice.

Therefore, we, the New Jersey Conference in annual session assembled do hereby memorialize the General Conference of our Church to modify the present law as follows:

1. The Bishops shall appoint the commission on courses of study.
2. The Commission shall consist of nine persons, of whom three shall be members of the Board of Bishops.
3. The appointment of the Commission shall be announced prior to the adjournment of the General Conference of 1924.
4. The Commission shall be instructed to present to the Board of Bishops, within the two years immediately following the adjournment of the General Conference the entire list of books which they recommend for the Courses of Study.
5. The Commission shall be instructed to publish this list of books in the Advocates at the time of its submission to the Board of Bishops.
6. The Bishops shall be instructed to review the books nominated by the Commission, during the third and fourth years of the quadrennium, dividing them equitably among the several members of the Board.
7. When the several Bishops have reviewed the books assigned to them, they shall report to the Board as a whole their recommendations; which report shall also be published in the Advocates with the name of the reviewing Bishops.
8. In case any book nominated by the Commission is not satisfactory to the Board of Bishops they shall have authority to substitute another book approved by the majority of them.
9. The Bishops shall complete their work on the Courses of Study and report the same to the next succeeding General Conference, which shall have final authority.
10. The Commission on Courses of Study shall from time to time send to the Advocates the titles of books which represent modern theological thought, in addition to those that are in the approved Courses of Study, and which it would be profitable for ministers to read. If books not in harmony with Methodist doctrine and teaching, should appear in these lists, it shall be so stated, and as far as practicable the points of divergence noted.

The commission appointed by General Conference claims the course of study is improved both in content and in method. Our conservative friends do not accept this declaration and are willing that disinterested, as well as interested, scholars shall say whether this

course is an improvement, and offer what some men who read these books have to say about the course.

They quote Dr. Leander S. Keyser, professor of Systematic Theology in the Lutheran Seminary at Springfield, Ohio, and who is a scholar of wide reading and thoroughly informed. Writing in the *American Lutheran* of the particular books now being criticised Dr. Keyser says: "They certainly are a rationalistic lot." And we wish to emphasize that Dr. Keyser's judgment of these goods cannot be lightly ignored.

Another authority, Dr. James Denney, writing to Robertson Nicol about Bowne's Studies in Christianity, says: "This will be a seductive and impressive book to many, but it seems to me almost always just to stop short of what is most vital in the New Testament conception of Christianity." (*Methodist Review* for March-April, pp. 315.)

In the May-June issue of the *Methodist Review* Bishop Leonard, of the M. E. Church asks this question: "Do the books in the present course of study meet the requirement of the law as enacted by the last General Conference?" and then answers:

"As one who voted for the present Conference Course of Study I unhesitatingly answer there are some that do not. . . . Some of the writers whose books are now in the course of study give no place to the historic Christ—a truly supernatural, divine Christ, the Incarnate Son of God. The Virgin Birth of our Lord, His sinlessness, His resurrection as taught in the Scriptures, are either explained away or soft-pedalled."

Bishop Berry has expressed himself similarly, and there is considerable criticism of the course at the present time within the Board.

There is no name in Methodism which commands higher respect for solid scholarship than that of Professor John Alfred Faulkner of Drew Seminary. Dr. Faulkner severely criticised two of the books in the course. Of Dr. Clarke's Theology he says: "Not only does he overturn the whole New Testament idea of the salvation of sinners, but if Luther and Wesley had had this idea we would have been living in the middle ages." The other book criticised is Dr. Walker's Church History, in the *Christian Advocate* for August 21, 1919.

Dr. Sloan has just published a new book entitled *Historic Christianity and the New Theology*, in which he severely criticises the books in the course of study for Methodist preachers. Dr. Faulkner highly commends this book by Dr. Sloan. Since the discussion of this course is so general we feel we will



do our friends of all denominations a service if we quote, in abbreviated form, the 16 specific criticisms Dr. Sloan sets forth in his new volume against this course of study. They are:

1. "They teach that man is a gradual evolution from the beast, not only in his body but also in his moral powers."
2. "They regard man's sinful tendency not as a racial depravity, but as an incomplete evolution, a bestial inheritance and no more."
3. "They deny supernatural revelation in the prophets of Israel, and specifically deny any suffering Messiah in the Old Testament."
4. "They belittle the historic foundations of faith in the Virgin Birth of Jesus."
5. "They make Jesus an errant personality whose teachings and doctrines are repeatedly unreliable."
6. "They undermine the foundations of faith in His resurrection; regard the various accounts as irreconcilable; Luke and Paul have quite a different idea of the event. Walker's volume even sets aside the historic fact of the resurrection altogether."
7. "They reject not only the infallibility of the New Testament, but even its historical reliability."
8. "Jesus did not die to make atonement for sin."
9. "Justification by faith in Christ's great re-

demptive achievement and personality is rejected by some of the authors, disregarded by others, and a new way of salvation apart from justifying faith is offered to the church."

10. "Supernatural regeneration is weakened down or entirely rejected by a number of authors."
  11. "They reject the second coming of Christ."
  12. "They set up the subjective consciousness of the individual as the final authority for faith and practice instead of the Bible."
  13. "They make historic Christianity a composite of many influences, including pagan philosophy and policies, instead of the authoritative teaching of Christ through His disciples."
  14. "They belittle the great Christian creeds as outworn formulae no longer acceptable to intelligent men."
  15. "They put in place of the soul's immediate contact with God in prayer, and even at the solemn moment of death, mere flashes from the subconscious mind, and pathological influences."
  16. "They reduce sublime rich abounding Christianity to a simple ethical discipline, a philosophy. Jesus, God or man, is only a philosopher who taught that love is the one great truth in heaven and on earth."
- Here, then, is the occasion for the New Jersey Conference memorial. Only the facts are here set forth, and a way is pointed toward a solution of the situation developed.

—F. J. B.

## Accepting Evolution "By Faith"

**I**T is a curious hiatus in the thinking of some scientists that evolution, in lieu of validation by evidence, is to be accepted as "an act of faith." That was the claim of Dr. Bateson in his notable Toronto address. But he had doubtless borrowed it from Professor H. D. Scott, of Great Britain, who made the same statement a little more than a year before the Toronto pronouncement by Dr. Bateson. But John Burroughs was ahead of both of them, for some years ago he rebuked the scientists who doubted the doctrine of evolution on account of their "lack of faith."

But surely a moment's thought ought to convince anyone that you cannot prove and establish a scientific hypothesis by "an act of faith." Does believing it make it so? In the absence of empirical observation, will "an act of faith" prove that living matter has evolved from non-living matter by natural forces? The long and short of it is, mere faith will not demonstrate any scientific theory. Suppose a man says, "I believe I am the descendant of sub-ape animals which lived two or three millions of years ago," will his belief establish his contention? You know it will not. Thousands of people have believed many things which afterward proved untrue. Nearly all the astronomers and other scientists of ancient times accepted the Ptolemaic theory of the universe "by faith," but when Coper-

nicus and Galileo came, they proved that faith to be mistaken.

What place has faith in science? It can never *prove* any hypothesis. This is its function: When a scientist—that is, a true, unbiased one—sincerely believes a theory, his faith will give him incitement to investigate along that line until he either proves or disproves it. Without such faith he would not be likely to feel enough interest in the problem to pursue and persist in his investigations. The faith of Columbus did not *prove* that the world was round; his faith did not prove that by going west he could reach India; it simply gave him confidence to begin and keep on in his westward voyaging. However, when he discovered America, his view was virtually proved to be correct; and when subsequent voyagers circumnavigated the earth, they proved that it is globular in form.

The same is true regarding evolution. If it has not yet been proved by actual fact and demonstration, an act of faith cannot prove it true. The very fact that some noted scientists declare that they must accept it "by faith," if they accept it at all, proves, *ipso facto*, that the theory is still very much in the hypothetical state; it is far from authenticated.

Perhaps the question will be raised, Is not Christianity accepted by faith? We reply, at first it is; it is accepted by faith as a trial,



as an experiment; but, mind you, the mere acceptance of it by faith does not prove it true; it never did and never will and never can. If a man's attitude toward Christ merely stopped with faith, he never in the wide world could be sure that Christ is the way, the truth and the life. But this is the wonderful power of Christian faith: When a humble, penitent, seeking person comes to Christ in sincere trust, Christ does not disappoint his confidence, but puts into his soul the assurance of truth, pardon and salvation. Thus his faith leads to proof, to demonstration, to experience; faith is converted into knowledge; it does not remain mere faith; if it did, doubt would still reign in the soul.

Let it be remembered that this experiment of Christian faith has been verified in millions of instances. All the "twice-born men" in the world today will stand up as witnesses. Christian faith leads to certitude, to empirical demonstration. That is what the inspired writer meant when he wrote those throbbing, thrilling lines (Heb. 11:1): "Now faith is the reality of things hoped for; the proof of things not seen." The venture of Christian faith leads to rocklike experience and dem-

onstration of the truth; so that the converted Christian can say, "I know that I have passed from death unto life; he that accepts Christ by faith has the witness in himself." Do you see? It is not faith itself that makes the thing true, but faith in Christ leads to the truth.

Now does faith in a scientific hypothesis bring the same assurance of its truth. Suppose you say to yourself, "I cannot prove by facts that I have had a sub-ape ancestry, but I will just have faith in the theory, and in that way I will get an inner experience that it is true," does anyone think for a moment that you would get such an experience? Simply to state the proposition is to reveal its absurdity. While Christian faith and scientific faith belong in some ways to different categories, yet they are alike in this: Neither can assert by itself the truth of objective reality, but each must lead to demonstration before its object can be accepted as real. Christian faith has proved that its goal of experiential assurance has been reached in all the millions of cases where the experiment has been sincerely made. Faith in evolution still awaits empirical and experiential verification.—L. S. K.

## Hell Preaching



OME four decades ago, or thereabouts, the Funk & Wagnalls Co. published a book entitled "Letters from Hell," with a commendatory introduction by George MacDonald.

Strange and fascinating was the story it unfolded. It was written with such verisimilitude as almost to make one believe that the scenes and situations described actually occurred.

According to the book, there were matters going on in pandemonium very much after a manner, as they did upon earth. Among the things described was a church service. A hymn was given out, choir and congregation sang it, *i. e.* they went through the motions of singing, but never a note came forth. A minister, who had been a distinguished divine in the earth-life, took his text, and with suitable facial expression and with graceful, sometimes vigorous, gestures he preached for a full half-hour, but the sermon was empty sound, or rather empty of sound. He orated not even a noise—just nothing.

That divine was upon earth probably a "liberal," at least his reported preaching in hell was a type, illustration, counterpart, of

liberal preaching now upon earth so far as it relates to setting forth "the grace of God that bringeth salvation" (Titus ii. 11). Just nothing,—not simply empty sound, but empty of sound of grace.

By "liberals" we are to understand those who accept the Evolutionary Philosophy and apply it to the Bible and Christian doctrine.

A fundamental working postulate of the evolutionary philosophy is a *denial of the intervention of the supernatural*. Christianity is supernaturalism through and through, liberalism is naturalism; this must be insisted upon.

Bear in mind our limbo limitation,—this one point, nor more no less, "the grace of God that bringeth salvation." Liberalism is empty of that, which certainly must be the case, denying the intervention of the supernatural.

It must be admitted that many liberal ministers are fine, yes superfine, preachers of social moralities, of Christian-pagan ethics, of philosophic disquisitions, of literary appreciations, of civic progress, of political reforms, etc., etc., holding their congregations, for a while at least, by their elegant diction and



eloquent deliveries. But their Gospel is demonstrably and undeniably "another gospel" since it has no Bible salvation in it, for, according to Professor Foakes Jackson, himself a liberal, too, "However eloquent these teachers may be, however elevated their morality, they are preaching something entirely alien from what was once meant by Christianity. They have lost the historical Christ."

That the vacuum point in this disquisition is well taken, is easily demonstrated. Let us have a single illustration and application.

Jesus says, "Except a man [Gr. *tis*, any one] be born again [Gr. *gennēthē anōthen*, be begotten from above] he cannot see the kingdom of God" (John iii. 3).

For a major premise, there is the liberal evolutionary dictum—*No intervention of the supernatural*.

The minor premise is—*Regeneration-salvation requires the intervention of the supernatural*.

Then, since there can be no intervention

of the supernatural, the unescapable conclusion is—*There can be no regeneration-salvation*. Q. e. d.

Gentlemen, of the modernist persuasion, see what you are up against! And just such a corresponding snubbing-post you are securely hitched to in every case of Christian doctrine and experience where the supernatural is involved.

We do not wonder that liberals are restive, yes rebellious, under the naturalistic and anti-supernaturalistic charges against them; and well they may be. But see here: you just be good sports and stand right up and take without flinching what is coming to you in playing the game—perhaps we would better say waging the warfare—you have forced upon holders of the old precious saving faith. You furnish us evolutionary premises, and it is playing the baby act for you to refuse to take in the conclusion what is implicated—necessarily involved—in the premises. We propose to henceforth hold you to the rules.

## Religious Liberalism



IN an English magazine, *The Modern Churchman*, an article has just appeared written by a prominent English Churchman of the Broad Church party, Canon Tollinton, entitled "Some Inherent Difficulties of Religious Liberalism." The very title, with its admission of "inherent" difficulties, is striking but the article itself is deeply impressive and should certainly be pondered by all who are influenced by the attractive word "Liberalism" in connection with religion. Canon Tollinton deals with six of these "inherent difficulties" as follows:

1. "Liberal Christianity lacks a rigid religious scheme." A contrast is made between it and the definiteness of Evangelical piety and of Anglo-Catholicism, and Canon Tollinton says, "We Liberals have nothing that quite corresponds."

2. "Religious Liberalism finds little delight in antitheses." It is said that men like St. Paul, St. John, Athanasius and Luther "can elicit enthusiasm because they are prepared without reservation to give an absolute challenge to the foe," and it is remarked with approval that "there is much in this temper that is abhorrent to the Liberal in general," though it is admitted that this feature in "religious Liberalism" involves a difficulty "because it

raises the problem: Can sweet reasonableness be aggressive?"

3. "Religious Liberalism is liable to be involved in issues which are properly social or political; it is so far prevented from doing its own work on the distinctively religious plane." It is allowed to be difficult to distinguish the religious and the social elements in, for example, Charles Kingsley, and Canon Tollinton adds that "Liberal Christianity would be relieved of a considerable difficulty and impediment if the religious issue could be kept distinct."

4. "The relation of religious Liberalism to philosophy" is said to be "due to inherent affinity," and Canon Tollinton criticises Bishop Gore's recent book because of its "extraordinary depreciation of the spiritual contribution of the philosophers." But while he rightly argues for the proper place of the intellect in Christianity, he says that there are certain "inherent qualities of religious Liberalism which often draw it in the direction of thought rather than of action."

5. "Liberalism in general tends to be morally 'easy-going,' and fails to be sufficiently exacting in its spiritual demands." Canon Tollinton says that broad views tend towards toleration, though "toleration is no absolute virtue; it all depends on what we tolerate."



It is also interesting to note the admission that "a Christianity so liberal that it has no place for a Cross and no use to make of sacrifice is likely to live and move on the levels of spiritual mediocrity," and the liberal Christian is urged to keep his standard of duty clear and high and to refuse "to dissolve the mystic austerity of conscience into the trivialities of casuistry and debate." Another significant confession is that "it is so very easy to find a comfortable principle of accommodation in the Liberal creed."

6. "Religious Liberalism does not lend itself to organization" and the result is "practical loss and missed opportunity."

In view of these admitted "inherent difficulties" it was natural to look with great care for the way in which Canon Tollinton would face these problems, but there is little or nothing more said than that the difficulties are "mainly the counterpart of a more than compensating asset and advantage." It would be decidedly interesting to know what is this "compensating asset and advantage," for the article does not give us any real light on the subject and the reader is left wondering whether a position which has such "inherent difficulties" can ever be the religion of the multitude.

In the book of addresses delivered in connection with the World's Evangelical Alliance, entitled *Creative Christianity*, some words by the Rev. R. C. Gillie seem particularly to the point in this connection. He asks what we Evangelicals are afraid of in this Liberal movement "as it affects theology, which is the ordered thought of religion." This is his answer:

"We reply boldly, frankly, we are afraid

of this: That you bring religion to people rather as thinkers and philosophers and scholars, than as sinners. For us, religion's message is, first of all, to sinners, people in need."

No one can question that Mr. Gillie here puts his finger on the weak spot of "religious Liberalism." It is intellectual, not redemptive, in its approach to men. It deals with people as thinkers, which the majority are not, rather than as sinners, which all are. And, so far as I can discover in various utterances emanating from the Broad Church school, I cannot find any answer at all to the inquiry, "What must I do to be saved?" to say nothing of the precise answer which St. Paul gave. As long as religious Liberalism does not meet the needs of the sinner it will deserve to come under the recent criticism, by an English religious paper, albeit so severe, to which Canon Tollinton refers as a "taunt," that Broad Churchmen are the "sterile" party in the Church.

The late Canon Ainger, Master of the Temple, London, wrote some lines on reading a volume of modern sermons, and although they have been quoted from time to time, they seem to me to deserve almost constant emphasis:

With eager hand that oft has sliced  
At Gentile gloss or Jewish fable,  
Before the crowd you lay the Christ  
Upon the lecture table.

From bondage to the old beliefs  
You say our rescue must begin;  
But I want refuge from my griefs  
And saving from my sin.

The strong, the easy, and the glad  
Hang blandly listening on your word;  
But I am sick, and I am sad,  
And I need Thee, O Lord.

W. H. G. T.

## Revelation and Evolution



EN stand upon the brink of the historical. They desire to reach out to the beginning. Between lies the chasm of the prehistoric. How shall it be bridged? Rationalists attempt to span it by the philosophy of evolution. God spans it by a revelation from himself. Evolution attempts to build its bridge by means of spans reaching from the matter to energy, from energy to life, from species to species, and life to mind and personality. Not one of these spans has been achieved. Evolution attempts to use such material as would bridge a chasm where everything was calm. The real chasm is filled with terrible catas-

trophies, which shatter every attempt at construction. The calculations are imaginary, contradictory and impossible.

Kelvin and others said the chasm was twenty million years across. Last September, Prof. John Walter Gregory, of Glasgow, before the British Association, declared the distance across the chasm was eight billion years. Prof. Osborn says it is three million years back to the first trace of the horse, and man's ancestors have been traced back four hundred thousand years. The method of these calculations is illustrated by the method of Prof. Gregory, who first determined how salty was the sea, and then how long it took the land



to make the sea salty. These methods are imaginary; the results are unthinkable, and the conclusions absolutely contradictory, and hence all is unreliable, and the spans break down through their own weakness.

The revelation begins in the historical. It was given by God in Mt. Sinai to Moses. Moses was learned in all the wisdom of Egypt. He wrote what God told him in the Book of the Law in five parts, on vellum or papyrus, according to the custom of Egypt and not Chaldea. The first part of Genesis deals with the prehistoric, and goes back to the starting point, saying: "In the beginning God created the heavens and the earth." This book was placed in the sacred archives of the ark, and jealously cared for by the Levites. Afterwards the scribes became the custodians, and these continued down to the time of Christ and later. They were most responsible and careful for the preservation of this sacred Book. Christ endorsed the Book of the Law as genuine. So did the prophets and the apostles. Christ and Paul quote with endorsement the specific passages that are connected with the creation and fall of man, and the collapse of the first civilization and in the flood. He who denies the authenticity of the *Book of the Law* received from God on Sinai gives the lie to the prophets, apostles and Christ.

This book of the law in Genesis in a dignified way, free from myth, legend, allegory or speculation, and on the authority of the

Almighty, gives a succinct account of the beginning of the universe. "In the beginning God created the heavens and the earth." It then is limited to the earth and ascribes to God the beginning of the matter, energy, life, species and personal intelligence. In this account the beginning of man is that of a new creation. God said, "Let there be light;" the manifestation of energy; let the earth bring forth grass and herb, whose seed is in itself after its kind—life and species; let the waters bring forth abundantly living creatures and fowls; God created great whales, and in every living creature after their kind—animals and species. Last of all, God created man *de novo*, by his own hand, out of the dust of the earth and in his own likeness, and he is the only creature made in God's likeness. God with his own hand turned the dust into the flesh of man, and spirited into his body the living Spirit, and man became a living being. Woman was made from man, and creation was complete. All these statements are in harmony with the facts as man knows them. There is no quarrel between the Bible and science. The quarrel is between evolution and other vagaries of man and the Bible. Evolution seeks to destroy the Bible and then make science its slave. This is the battle-royal of the thought of to-day. The conflict is at its vital point. The Bible's victory is sure, because God is sure. Evolution, like all the speculations of man, is vanity and must perish.—D. S. K.

## Still Another Ditto



YOU wonder what a "ditto" is. A "ditto" is one of those men who tie up with the theory of evolution, and then straightway, and as a result thereof, run off into liberalism, which shreds the Bible wherever it does not fit into their speculations. This is always the case, and therefore one who does the same as all the rest becomes a "ditto" mark. The "ditto" to whom we are now referring is Rev. Walter Spence, who recently published an article on "Evolution and Christian Theology" in *The Christian Work*, a liberalistic paper.

In the said article he takes the position that man is of animal origin, and thus runs up squarely, in "ditto" fashion, against the teaching of the Bible, which says that man was created in the divine image and was at once made a rational and moral being. Note his

statement: "The Christian evolutionist holds that the animal origin of man accounts for his depravity. The evil evinced in human nature is the beast nature that still remains in man. Sin is a falling back into the beast, a reversion to the lower type, a subordination of the higher nature to the lower."

Then who gave to primeval man his animal nature? It must have been God Himself. That makes God the author of sin—at least, of inborn depravity. Surely that is an untenable, not to say a monstrous, doctrine. It was utterly repugnant to the apostle James, who said (Jas. 1: 13, 14): "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He himself tempteth no man: but each man is tempted when he is drawn away by his own lust and enticed." Since God is not and cannot be the author of evil, this theory of man's



entail of animalism is contrary to Scripture and sound ethics.

There is another fatal weakness in this writer's speculations. He says: "What is normal and right in a lower animal may be abnormal and sinful in a human being. Gluttony is normal in the swine, combativeness in the dog, vanity in the peacock, ferocity in the tiger, cowardice in the deer, polygamy in the barnyard."

Note the logical fallacy in these statements. If the animals act normally in every way, how could they ever have evolved into beings who act abnormally? Could the normal evolve into the abnormal? Can you get something out of nothing? If God did all this, what an inconsistent way of doing things—to evolve certain instincts in animals through milleniums, and all the while regard them normal, and then suddenly, when they reach a certain point, all those inherited instincts become abnormal and sinful! This is the most amazing kind of reasoning.

Another count against this crude theory is to be noticed. When the primitive animal-man reached a certain point, he must have become a moral being. But if he was non-moral for all the eons prior to that point, how could the moral have evolved out of the non-moral? Or, to put it better, how could the non-moral evolve into the moral? If you say that God added the moral qualities when the brute-man arrived at a certain point, you are giving up evolution and introducing creation.

Still more, if the brute-man had an entail of animalism that came down to him through uncounted ages, he was foredoomed to sin when the first feeble glimmerings of moral perception and sense broke into his dawning mind. His heritage of animalism would surely have overpowered his weak moral nature. All this makes God directly responsible for sin in the world.

The evolution theory is fatally defective in another respect—in respect to redemption. For if the human race came up from a brute ancestry, then Christ must have come along the same animalistic route. That would have made him a depraved being; He too would possess the heritage of animal characteristics. Then how could He have been the Saviour of the race? He could not even have saved Himself.

This writer also betrays his lack of clear thinking when he deals with the atonement. He says, in connection with "the object of atonement," that "the mission of Christ was to touch the heart of man; to reveal the Fath-

er's love; to present an uplifting ideal; to inspire men with nobler altruism; to bind them to Christ with the ties of a holy passion, and thus to lift them out of selfishness into altruism, out of animalism into spirituality, out of sin into righteousness, out of beast-likeness into God-likeness."

But all this is mere rhetoric, and that of the flighty, sophomoric kind. It is not logic, theology nor sanity. Why? Because the word "atonement" has a very different meaning from what this plethora of fine words connotes. It means, "to make reparation or satisfaction for a wrong done." The word has no other sense. It does not mean to inspire; it means to expiate. Therefore Mr. Spence has proved himself a lame reasoner by using a capital word in a wrong sense. It is not good rhetoric and it is fallacious logic to do that.

One cannot help asking, too, how Christ, also the result of evolution, could have become so great an inspirer to great and high aspiration and living. How did Christ come to be such a superior character? Was He miraculously endowed of God for that purpose? If so, He must have been an exception in the evolutionary process.

Think, too, of this writer's use of the word "redemption." He says: "The redemption of a human soul is an evolutionary process. God plants the seed of spiritual life into the soul, and from that seed develops the beautiful flower of character." But any person trained in theology knows that redemption does not mean that; it means to "buy back;" to purchase by paying a price; as Paul says, "Ye are bought with a price." This superficial writer, this novice in theology, actually mistakes regeneration for redemption. The pupils of an orthodox cataphetical class from twelve to fifteen years old would know better than that.

Note the limping logic of this writer on another point. In defending evolution as "God's way of doing things," He says, "To-day, when He wants a tree, he makes it to grow from a tiny seed." True enough—but whence came that "tiny seed?" That is the crux. So far as we know to-day, every seed comes from a previous tree. And that tree must be a fully matured tree, or it will not produce seed. Have the evolutionists ever found a seed that did not grow from a previous tree or plant? They know they have not. Then whence came the first seed? To put it still more clearly, Which came first, the seed



one or the other must have come first. Which was it? In either case we need God to account for the origin; and we can see no rational way of such accounting than by an act

or the tree? So far as we know nature today, of divine fiat and creation. There is one fatal difficulty with this theory of evolution—it is not true!

## Our Four New Contributing Editors



E feel the Champion is fast showing the results of much energy and prayerful solicitation. It is *compelling* respect! We find it difficult to know just how many additional copies we should print each month to meet the demand. We are now clean sold out of all numbers since the January number because of the increased requests for extra copies. This never happened before in the history of the Champion.

This month we are glad to announce that our Contributing Editorial family has been strengthened by the addition of four ministers having a wide reputation as evangelists and pastors. So what we say for them here may not be new to our subscribers.

### W. H. MCPHEETERS, D.D.

This name is not new to many of our old subscribers. For the information of those of our subscribers who may not know him so intimately we may say that Dr. McPheeters is now, and has for many years been, professor of Old Testament Literature and Exegesis in Columbia, South Carolina, Theological Seminary. For a number of years he published and edited the *Bible Student*, a magazine published to inspire interest in the study of the Bible. The Bible League of North America was organized in 1901 and Dr. McPheeters at once took an active interest in the work of organization. The Committee on Literature, headed by Dr. Daniel S. Gregory, for many years editor of the *Homiletic Review*, decided to publish a magazine which was to become the official organ of the Bible League. Dr. McPheeters at once handed over his list of subscribers to *Bible Student* as a nucleus for the new official organ. Dr. Gregory was elected Editor and Dr. McPheeters was elected an Associate Editor for the *Bible Student and Teacher*, the successor to *Bible Student*. He served in this capacity for many years. But the increasing demands on Dr. McPheeters' time and strength compelled him to resign. The BIBLE CHAMPION became the successor to *The Bible Student and Teacher*. The present Managing Editor is glad to announce that Dr. McPheeters has now consented—af-

ter urging him for several years—to become a Contributing Editor to the CHAMPION. We may expect an article by him in the October issue.

### JOHN ROACH STRATON, D. D.

is pastor of the Calvary Baptist Church, New York City, one of the greatest and most historic churches in the Baptist denomination. This church is also recognized as one of the greatest soul-winning centers in that city. It recently installed the first independent church broadcasting station in the east—W. Q. A. O., 360 meters, and completed a magnificent new organ system involving the rebuilding and modernizing of the famous old organ, and the addition of new units, the present value of which is \$100,000.

But the greatest emphasis in Dr. Straton's ministry is the unusual warmth of atmosphere and hospitality of spirit; prayer, soul-winning separation from the world, and joyful consecration to the service of Christ. The membership has been divided into geographical districts for an aggressive out-of-door soul-winning campaign. Organized groups hold meetings upon the streets and so solve the question "How to reach the masses" by going to them! Dr. Straton himself preaches to large gatherings on the streets from a portable automobile pulpit of his own design. And in his church he is preaching to one of the largest Sunday night congregations in the city.

### W. E. BIEDERWOLF, D. D.

is known from coast to coast as one of our most consecrated and successful evangelists. He is Dean of the Winona Lake, Indiana, Bible School, which this year holds its twenty-ninth Annual Bible Conference at Winona Lake from July 1 to August 25. This conference has now grown to be one of the foremost religious assemblies of its kind in the world. Dr. Biederwolf is also President of the Family Altar League, a world-wide company of people who have made a covenant to maintain a family altar in the home.

On September eighth Dr. Biederwolf, accompanied by Professor Homer Rodeheaver,

long Dr. William A. Sunday's Evangelistic Choir Leader, will leave for an Evangelistic tour around the world.

#### PERCY GEORGE CROSS, D. D.

is also a very successful evangelist. His wife is his associate. To increase the influence of his ministry Dr. Cross regularly contributes

to a number of periodicals and his editorials are read by many thousands of people. Our readers are already acquainted with his writings through his several articles contributed to the CHAMPION.

For a number of years Dr. Cross has been a good friend to this magazine and has encouraged it in a substantial way.—*F. J. B.*

## The Diligence of Rationalists



HE purveyors of evolution and destructive criticism are not shy, neither are they indifferent. They are bold and persistent propagators. We have received several copies of newspapers which have contained articles advocating evolution, the superiority of the subjective standard within the mind of man to the objective standard in the Word of God, and the denial of the virgin birth of Christ. All of these neglect evidence and present their respective positions by unproven assertions. They all show a narrow spirit, for if anyone differs from their criticism, he becomes at once subjected to their derision. Any of the evangelicals who are persuaded that they are here dealing with a company of sweet spirits may be prepared to change their minds. All that kind of thing has passed.

The only fair and right attitude is to treat these men in a way free from all malice, and to have it distinctly understood that the pur-

pose is not personal. So far as mere personalities are concerned, we are ready to pay all proper respect and to observe all courtesy, but so far as teachings are concerned, we are direct antipodes and antagonists, for one is destructive of the other. The only proper course is to recognize this and to meet in the open as fair antagonists and quit the practice of parleying. We are comrades in the fight, and they are seeking every open chance to make an attack.

Better and more satisfactory to meet a square opponent than a cowering friend. No fair person will belittle a man for definitely and squarely holding his own position, but the many who are afraid to take a position and maintain it, who are continually shrinking and then saying, "I did not mean to do it," become a sore nuisance. The modern situation calls for frankness and the determination to require every man to define his position and quit straddling.—*D. S. K.*

## Chatauqua



ONE of the Editors of this magazine has received a letter from a clergyman, prominent in his denomination, who with his wife is so fortunate as to own a summer residence at Chautauqua and to be able to spend several months there each season. We quote from it, to give additional record to the blight which Modernism, at its best, brings upon piety and the stranglehold it has upon spirituality. He says:

"The Assembly fills the months of July and August. What religious conviction and life was inaugurated and developed by the late Bishop Vincent, is officially now under the superintendence of the Dean of the University of Chicago Divinity School, and has been so for a decade. Dean Shailer Matthews is one of the ultra new theologians, and a very talkative one at that. Result: a complete drying up of the fervent spiritual zeal and

evangelistic fervor of the old days. Old Chautauquans come back each year and seek by religious meetings to kindle the fire anew, but all in vain. Chautauqua, while great in its summer schools, its reading courses, young people's clubs, children's organizations, its golf, its opportunities for recreation, seems to have none of the old spiritual evangelistic power which for so many years was its distinguished characteristic. Plants don't grow and blossom in an ice house. There never was and never will be any growth in an individual, a church, or an organization, that feeds on negatives."

This is both illuminating and informing. Multitudes who are interested in Chautauqua but do not attend it, will be interested to learn of the state of things there. This voice from the famed lake-side resort furnishes added evidence that liberalism certainly carries spiritual dearth, destruction and death in its wake.



## The Birth of Christ



It is unique. No other birth is recorded in this way: "He was conceived by the Holy Ghost and born of a virgin." He stands alone, therefore, as *Theanthropos*, or "God-man."

The objection lies in the fact that here is a mystery, so deep that reason cannot grasp it. Granted. It does not follow, however, that we are justified in rejecting it. For we are compassed about by mysteries. Tyndall wisely says, "The power of nature defies all intellectual manipulation." Life itself is a mystery so deep that no scientist or philosopher can fathom it. If you will explain the union of flesh and spirit in the human constitution or tell me how mind can so move upon matter as to enable me to simply lift my hand, I will agree to make perfectly clear the fact of the Incarnation, of which it is written, "Great is the mystery of Godliness; God manifest in flesh! The angels desire to look into it!"

But, assuming that God, whose other name is Love, would not be likely to leave his erring children to their fate but would somehow

interpose to help them, is it not probable that he would set out upon his purpose by coming into vital touch with them in just this way?

If you had a prodigal son who had wandered off into the far country where he was wasting his substance in riotous living would you not move heaven and earth to reclaim him? Or if it were a daughter who had lost her womanhood and was pursuing a shameless career in one of our dance halls, what would you do? Would you sit by your warm fire-side in the enjoyment of the luxuries of life? Not if there were a heart in your bosom! You would go after her! You would go down into the uttermost slums to find her. You would, if necessary, follow in the track of the fabled Orpheus who descended into hell to save Eurydice. Well, there you have the doctrine of the Incarnation; and that is practically all there is of it. God enters our world of sin and shame, assumes our nature, puts on the very rags and tatters of our low estate in order to redeem us. He "laid his glory by" and "was made flesh and dwelt among us." How else could he do it? Is it not precisely what we should expect of God?—D. J. B.

## Our Church Connections



THE BIBLE CHAMPION is an interdenominational magazine. No one denomination is big enough to dictate its policy. In reality our subscribers have never found it to be partial, though occasionally some one conceives the idea that it is influenced by some denomination, for reasons he cannot account for!

Some time ago a good Presbyterian wrote us he must protest against our lending our influence to the Methodist Church. About the same time a good Baptist brother was quite sure the managing editor must be a member of the Lutheran Church. Then a good sister from one of our southern states rises to say that the CHAMPION is so good a magazine she is sure we all must belong to the Baptist Church—"Anyway we should belong to it if we don't!" A Roman Catholic priest from one of our middle western states got thoroughly disgusted with an article we printed some time ago and promptly requested us to dis-

continue his subscription for he was now convinced we did not belong to his church. No one has ever accused us of belonging to the Unitarian, or Universalist, or Christian Science or Mormon Church!

Our Associate and Contributing Editorial staff is made up of men who belong to the Presbyterian, Methodist, Episcopalian, Lutheran, Congregational, The Brethren, Baptist, Dutch Reformed, and United Evangelical Churches.

When we invite a man to share our mutual joys we invite him because we know him to hold that the revelation of the Bible is complete and final, its truths invincible, and its authority absolute. The matter of church connection is a minor consideration. If any of our readers belong to a church that is not yet represented, and they have a man who is willing to lend himself to the cause, and they will have the goodness to nominate him, we will be grateful.—F. J. B.

## Notes and Comments



HE Janus-faced seesawing theologian is a sore trial to the evangelical believer, who has a consistent faith and maintains it in a consistent way. The enigma now is, What is Dr. Fosdick's theology? A while ago he was denying the virgin birth of Christ and some other fundamental doctrines, and was belaboring the evangelical party as sadly reactionary. Yet in a recent issue of a liberalistic paper he printed a sermon on "The Divinity of Jesus," in which he speaks almost like a conservative Christian. Of course, one cannot be quite sure, for Dr. Fosdick has the habit of using orthodox terms in an ambiguous way, attaching to them a different meaning from their historical sense. Yet in this sermon he talks more than once as if he believed that Christ is God according to the Biblical and evangelical doctrine. He turns on the Unitarians, and tells them to their faces that their teaching is wrong and unsatisfying. He declares that Christ was more than a mere man; that He was God incarnate. The question now is, what does Fosdick believe? Another question is, Has he been converted? Still another, How will he break out next? Nothing can be truer than the statements of St. James, who had a faith that did not wobble—thank God for that: "He that doubteth is like the surge of the sea, driven by the wind and tossed; for let not that man think that he shall receive anything of the Lord: a double-minded man, unstable in all his ways."

In reference to Dr. Fosdick's most recent advocacy of the divinity of Christ, two more queries arise, one of which is: What does he mean by "divinity?" Does he mean that Christ in His divine nature was truly God; that the Father and the Son are the *same* in essence; that they are *homœousios*, not merely *homoiousios*? Will he leave out the *iota*, or will he insist on retaining it? The former term means that the persons of the Holy Trinity are of the *same* essence; the latter that they are only of *similar* essence. The former term was employed and contended for by Athanasius and his followers; the latter term was used by the Arians. Ever since the Nicene Council the evangelical party has maintained the Athanasian doctrine, and therefore has upheld the true deity of Christ as to His divine nature. At the same time

they maintain His true humanity, which was assumed by the divine Person. Which doctrine does Dr. Fosdick hold? The second question we would ask Dr. Fosdick is this: If Christ was truly divine and became incarnate, why cannot Dr. Fosdick accept the "biological miracle" of the virgin birth? Is not a divine incarnation itself a great and mysterious miracle? Then why stumble at the lesser miracle of the miraculous conception of Christ? Besides, how could there have been a divine incarnation if Christ's human nature was procreated in the natural way? Moreover, in that case Christ would be composed of two persons, a human and a divine. He would have had a dual consciousness, which is absurd and contrary to all Biblical teaching; the Bible applies to Him only the singular pronouns. But if the divine ego was ensphered in human nature by the Holy Ghost in the seminal depths of the Virgin Mary, then there was a real divine incarnation, and Christ had a single consciousness because He was only one person. Dr. Fosdick's doctrine of the divinity of Christ, if he holds it truly and consistently, will drive him by the force of logic to the evangelical position. The question is, Will he be logical and consistent?

Our Lord's attitude toward the Old Testament is very clear. He accepted it as of divine authority. Sometimes critical scholars say that He adopted the beliefs of His day, or fell in with them even when He knew they were wrong. "Of this there is not the slightest proof, but very much to the contrary," says Dr. Trumbull, the editor of *The Sunday School Times*. "On some of the most important subjects of His day, He went directly against prevailing opinion. His teaching about God, about righteousness, about the Messiah, about tradition, about the Sabbath, about the Samaritans, about women, about divorce, about the baptism of John, were diametrically opposed to that of His time. And this opposition was deliberately grounded on the old Testament, which the Lord charged them with misinterpreting. The one and only question of difference between our Lord and the Jews as to the Old Testament was that of interpretation. Not a vestige of proof can be adduced that He and they differed at all in their general view of its historical charac-



ter or divine inspiration. In all His life it was His custom to support what He said and did by the Old Testament, and to bring everything to the test of that authority." All of this is as true as truth itself. Therefore, the critics who shred and throw away large parts of the Old Testament do not stand on the same ground as Jesus Christ. They ought to know that no winding sophistries can make it otherwise.

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The "Foreword" to Rev. J. S. Griffiths' recently issued book, "The Exodus in the Light of Archeology" (reviewed in this issue of the CHAMPION, is written by that great and noble defender of the faith, Dr. Henry Wace, Dean of Canterbury. In speaking of the problems of the Old Testament, Dean Wace uses this pertinent language: "Too many writers approach such problems with a sort of presumption, due to the extravagances of modern criticism, that, whatever else the narratives (of the Old Testament) may be, they are not to be regarded as 'historical,' which is the current euphemism for 'true.' Starting from this prejudice, they consider themselves free to create an imaginary story for which there is no traditional authority whatever, and to remould the narrative of the Scriptures at their pleasure." These words expose the very heart of the rationalistic criticism of the Bible. Therefore we hold that it camouflages when it calls itself "the historical criticism." It is not "historical;" it is rationalistic, and in many cases unhistorical.

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Do the liberalists take a solid logical position, as a rule, or do they simply think on the surface? Here is Dr. Sockman, who recently came out in a sensational attack on the evangelical faith. Does he think deeply and vitally? To us it does not seem so. For example, he says that the question of the origins of our religion is not the primary one. The doctrine of the origin of man, of the Bible and of Christ are of comparatively little importance. No matter whether man came from God's hand by creation or descended from the ape; no matter whether the Bible was divinely inspired or not; no matter whether Christ was "born of a virgin or in the natural manner"—these are all minor considerations. The unique thing about a religion is not its source, but its power to produce results. In this fact lies the uniqueness of Christianity—it transforms the lives of individuals and society. "The evidence of Christianity is in the finished product, not in its

origins." So says this tyro in logical thinking. But suppose there is doubt in a person's mind as to the true origin of religion, will he have enough confidence in it to permit it to transform his life? The transforming power of our religion is faith in its Christ; but the person who thinks Christ was generated naturally, and therefore was only a man after all, will be likely to have little faith in Him. On the other hand, if his faith is absolute that Christ was miraculously conceived, as the Bible teaches, then he will commit himself to Christ as the redeeming God, and that will make him a new creature. So if a man believes heartily that God created the progenitors of the human family in His own image, he can have an assured faith that God will redeem him according to the terms of the gospel. Again, if a man has full confidence in the divine source and authority of the Bible, that will bring a transforming power into his life. No; you cannot have faith in a religion whose origin is doubtful. If origins are obscure, everything becomes obscure. On the other hand, if the origin of our religion stands out in a clear light, then every part of it is illumined and its transforming power may have full sway.

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Here is a resolution that rings true, passed by the Alton Presbytery meeting at Virden, Illinois:

*Resolved: That we, the members of Alton Presbytery, unanimously and unqualifiedly oppose the teaching of the evolutionary hypothesis, as unscholarly and unscientific, in our grade, high and higher schools of instruction, more especially in those colleges that receive financial aid from the Presbyterian Church; and be it further*

*Resolved: That in view of the fact that this evolutionary theory is a mere guess of non-Christian men, and that it undermines faith in the "God-breathed" Scriptures as "the only rule of faith and practice," that Presbytery recommend that our ministers be advised and encouraged to preach once or twice a year on the menace of such scientific and pernicious teaching.*

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We offer hearty congratulations to one of our long time contributors, and for several years one of our Contributing Editors, A. William Lewis, who has just received the degree of Doctor of Divinity from the Lincoln-Jefferson University. Dr. Lewis has just resigned his charge at Hay Springs, Nebraska, to accept a call from the Congregational church at Long Pine, Nebraska.

A correspondent of a contemporary, whose editor always stands out firmly and frankly for the plenary faith, writes thus to the said editor: "I certainly admire an editor who has fight in him, and whose sword flashes in the sunlight of God's truth, as does yours. This is no time for hedging. Compromise is out of the question. The battle is around the Bible as God's inspired, inerrant Word, and there can be no peace until it is enthroned in every pulpit and home of our evangelical churches. . . . I thank the Lord for your devotion to principle, and for your courage in defending and sustaining the things which we all hold dear to our hearts. May grace be multiplied unto you!" We are glad to add that this commendation comes from one of the bishops of a great church. \*

An acute writer, in reviewing one of the late Professor George Burnam Foster's books, speaks of the downgrade course of that liberal theologian. He was reared by a mother who had "a simple and deep experience of Christ," and yet "his mission as a mind was to dig about the bases of his own faith and the faith of others, looking for weaknesses." The reviewer speaks of Dr. Foster's course as an "intellectual toboggan." He adds truly that "there is no logical escape from the bottomless pit of complete negation for those who once cut loose from the Propitiatory Cross on the Hill." May this be a warning to others who are moving on the downgrade pathway. \*

The way to win newspaper notoriety is to fly of the tangent theologically and preach heretical doctrine. Few people ever heard of Drs. Percy Stickney Grant, Cornelius Woelfkin, and Ralph W. Sockman until they began making sensational attacks on the orthodox faith and renounced the doctrines of the churches which they had promised in their ordination vows to uphold. Then they received whole columns of newspaper notices. For instance, on the Sunday that Dr. Sockman, a New York Methodist pastor, made his liberalistic challenge against evangelical religion, hundreds of strong and helpful orthodox sermons were preached in the churches of New York, but not one of them received a line of recognition in some of the metropolitan papers, while the paper that was sent to this office—one of the largest, best known and most sober—gave Dr. Sockman more than a column, with "scare" headlines. Is this kind of notoriety pleasing to those men? It is not ours to judge, but sometimes it looks so.

It may be well here to call attention to the academic training of the last adventurer in the field of liberalistic theology, Dr. Ralph W. Sockman. He is a graduate of the Ohio Wesleyan University and of Union Theological Seminary, and holds the degrees of Master of Arts and Doctor of Philosophy from Columbia University. Thus it will be seen that his degrees have been conferred upon him only for *secular* learning. He holds no doctorate of divinity. No theological school or college has as yet recognized him as a specialist in divine learning, that is, in theology. He therefore judges the Christian religion, not from the viewpoint of spiritual study and specialization, but from that of the humanistic studies which he has pursued. Let it be noted that many of the Doctors of Philosophy who undertake to pronounce judgment on questions of religion and theology are liberalistic. Besides, if Dr. Sockman took his theological studies at Union Seminary and his philosophical work at Columbia University, his attitude toward the evangelical faith is easily accounted for. He is simply a product of the teaching he has received. What kind of a discipline in apologetics did he receive at Union Seminary? \*

Those persons who are interested in scholarly research should read an article by Professor Oswald T. Allis in the April number of *The Princeton Theological Review*. It is a discussion of a key Messianic passage, Psalm 45:6 (in the Massoretic Text, verse 7), "Thy throne, O God, is forever and ever." He shows by a great wealth of learning that this is the correct grammatical translation of the verse. However, the liberalistic commentators, among them Peake and Dummelow, on account of their subjective prejudices against the doctrine of a Messianic element in the Old Testament, man-handle this text in the interest of their views. They hold that the phrase, "O God" (the vocative of Elohim) should be omitted or should be changed to Jehovah (Yahweh). Peake's Commentary on the Bible says categorically that "Elohim" was substituted for "Yahweh" by an editor. But that is not enough: "Yahweh" was itself a mistake of the scribe who changed the verb "will be" (*yiheyeh*) into "Yahweh." Therefore the passage should read, "Thy throne will exist forever and ever." Professor G. A. Barton, another liberalist, says that a redactor changed "Yahweh" into "Elohim." Professor J. E. McFayden omits "O God" without question-mark or explanation; for,



you see, the liberalist "knows it all," and so needs only to make dogmatic assertions; after which it is *semper idem*. But Professor Allis proves that the traditional text and reading are correct; therefore, since this is a Messianic passage, Christ is called here "God" (Elohim), and the declaration is made that "His throne is forever and ever." Thus Christ's deity is established, and we have a sure word of prophecy. We are thankful to note that the American Revised Version translates the passage in the traditional way, with a marginal note that makes the verse still stronger in Messianic validation.

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Let it not be forgotten how the discovery of the city of Pithom in Egypt by Professor Edouard Naville, the noted archeologist, confirms the history of the bondage of the children of Israel. Dr. Naville made this discovery in 1883 and described minutely what he found. All of it agrees with the Biblical narrative, which says of the children of Israel (Ex. 1:11): "And they built for Pharaoh store-cities, Pithom and Ramases." There have been critics who have tried to discredit Naville's report. Professor Melvin G. Kyle, well known as an archeologist, has this to say in his "Moses and the Monuments," issued in 1920 (pp. 156, 157): "In 1908 while in Egypt, I had carefully examined the ruins of Pithom with Naville's report in hand, and found it perfectly accurate in every respect, and rather understated than overstated. The walled city is plainly marked in all its outline; the fortress, the temple, the parade-ground and the store-chambers are still there and unmistakable. The bricks are laid in mortar, contrary to the usual Egyptian custom and contrary to the observation of explorers in Egypt previous to the time of Naville's discovery at Pithom. The lower courses in at least some of the store-chambers are laid with bricks filled with good chopped straw; the upper courses made with brick with no binding material whatever; and the middle courses are made with stubble pulled up by the roots. The impress of the roots is as plainly marked in the brick as though cut by an engraver's tools. It is of special interest also that, since the time of Naville's discovery, a tombstone has been found commemorating a priest of that religion, and calling the district 'Thuku,' the exact Egyptian equivalent of Succoth. Thus the Biblical account is exactly confirmed in every particular."

Here is a deadly count against evolution. If vegetables were evolved first, then insects, and if myriads of years passed before the birds were evolved, then the insects would have destroyed all the vegetation long before the birds arrived or, rather, if the vegetables had all been destroyed, the insects themselves would all have perished for lack of food, and there never would have been any birds or other animals, including the animal-man, the supposed ancestor of the evolutionists. Let it be remembered that the birds are the policemen of nature. They destroy the noxious insects, and thus preserve the balance of nature's realm. If there were no birds to destroy the insects, the insects would soon destroy all vegetation. See? Then what about your much-vaunted theory of evolution? Better just give it up, and spend your time in persuading people that their progenitors were created in the divine image, and that this image can be restored through Jesus Christ.

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Of course we knew it would be so! Dr. Stuart L. Tyson, of Princeton, N. J., another liberalist, has broken out in favor of evolution. He says, "Evolution is a contribution, not only to science but to religion, and Bryan and his fellows are silly and harmful obstructionists." Yet Dr. Tyson, like all the evolutionists, accepts only those parts of the Old Testament that fit into his theory, and the rest goes overboard. Of the virgin birth of Christ he says, it "formed no part of the original teaching of Christianity." He thinks it was not then made the basis of belief in Christ, and ought not to be made so now. That is simply the old, old story of rationalism—to accept only such parts of the Bible as agree with preconceived notions. And yet Dr. Tyson says that he holds "absolutely to the divinity of Christ." But how could Christ have been divine if He was not miraculously conceived? Had He been naturally generated, He would have been only a human personality. How then could He have been divine? The doctrine of the virgin birth is the only reasonable miracle that accounts for the divine-human person of Christ. The trouble with the rationalist is, he does not reason his problems through.

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It is to the credit of the evangelical element in the Christian church that you always know just where its adherents stand. They do not wobble; they do not camouflage; they believe, and therefore they speak right out. Just to cite one prominent instance. Every-

body knows just where Mr. William J. Bryan stands on the fundamental doctrines. When he was defeated last May in the contest for moderator of the Presbyterian Assembly at Indianapolis, those who voted for him had no doubt about his doctrinal position; he had come out fairly and openly in his declarations. How about his opponent, Dr. Charles Wishart, president of the College of Wooster, who was elected? Did anybody know just where he stood? Does anybody know now where he stands? Has he ever made a clear and open announcement of his views? Do the people of the church prefer men for high positions of trust who either have no definite views or have not the courage to state them? For our part, we prefer men who have definite and positive convictions; we have no admiration to waste on men who are wishy-washy and ambiguous. A weather-vane faith is not likely to weather all kinds of weather.

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An unknown friend sends us many clippings from the *New York Globe* and *World*. They help to keep us posted, and we are glad to get them. An editorial in the *World* is entitled "Harmonizing Science and Religion." It refers to a statement signed by "forty distinguished Americans holding that there is no antagonism between science and religion." Among them were bishops, college presidents, seminary presidents, bankers, statesmen, physicists, and so on. These eminent men say they regret the "tendency to present science and religion as irreconcilable and antagonistic domains of thought." These forty men may be eminent gentlemen; but surely they cannot be well posted. Who today regards science and religion as antagonistic? No one. Surely not evangelical Christians of intelligence. Who are those forty eminent men driving at? Let them name the people they mean. Evangelical Christians believe that true science and true religion walk hand in hand, both being parts of God's work. They have so stated times without count. Anybody who does not know this is not posted; he is darkening counsel without knowledge. What true believers do not believe is that the unproved speculations of some so-called scientists do not agree with the teaching of God's Word. That is a distinction which every person who professes to be "educated" ought to be able to see.

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The "forty distinguished Americans" referred to in the foregoing paragraph make the following statement: "It is a sublime con-

ception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man, and in the age-long inbreathing of life into its constituent matter, culminating in man, with his spiritual nature and all his God-like powers." What is the meaning of this long, high-sounding sentence? It is simply a euphonious way of saying that God evolved man from an ape or a sub-ape ancestry; that man was once an ugly hairy brute, with a long tail, living in a jungle and carrying on a life-and-death struggle with other animals as savage as himself, but not quite as smart. We desire to inform the "forty distinguished Americans" that they cannot make their evolution theory attractive by covering it over with the tinsel of euphemistic speech. A sty might be covered over with a honey-suckle vine, but it would still be a sty. Moreover, the distinguished "forty" do not seem to know what evolution is; for they speak of God's "age-long inbreathing of life into its constituent matter," etc. But that divine "inbreathing" of life from without into "constituent matter" is not *evolution*, but is an *addition of something new and different*. Evolution, according to the very etymology of the term, means unfolding by "resident forces." Can't people see that? If not, why not? Still more, is it "a sublime conception" to think of God evolving man by an age-long process through all sorts of animals in all sorts of noisome places? This theory of evolution is redolent of the sty, the den and the lair. For our part, we prefer the aroma of the Garden of Eden.

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One of the clearest and most discriminating statements we have ever read was made by the Southern Baptist convention, which met in May in Kansas City, Mo. The statement was offered by Dr. E. Y. Mullins, president of the convention and was heartily adopted. It is as true and sound as it is felicitously worded. As is the case with every soundly evangelical body of churchmen, it pays a fine tribute to the truths and discoveries of natural science. Nothing could be clearer and truer. But it distinguishes between the empirical and validated findings of science and the unproved speculations of some of the would-be scientists. Note these pregnant sentences: "The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity



in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God according to Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools, as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way—that is, in careful conformity to established facts.” The convention made a sturdy pronouncement regarding the Bible as “God’s revelation of Himself through men moved by the Holy Spirit.” There are also clear statements referring to the deity of Christ and His virgin birth. Our felicitations to the Southern Baptist communion for their sturdy faith, their fine scholarship, and the pelucid quality of their statements, which he who runs may read!

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A challenge is herewith issued to the liberals in Biblical criticism. They say that the story of Adam in the garden is a myth. There never was such a person, they declare; man’s earliest forbears were beasts of the forest and the jungle. The challenge we propose is this: Do they believe that St. Luke was divinely inspired? In reciting the genealogy of our Lord, Luke traces it back to Adam. He closes the recital by saying (Luke 3:38): “the son of Enos, the son of Seth, the son of Adam, the son of God.” How can that be if Adam was a mythical character? Again, we would ask the liberals this question: Was Paul divinely inspired? He said (1 Cor. 15:22): “For as in Adam all die, so also in Christ shall all be made alive.” Also verse 45: “The first man Adam became a living soul; the last Adam became a life-giving spirit.” Note also in 1 Tim. 2:13: “For Adam was first formed, then Eve.” How can those things be true if Adam and Eve were only mythical characters? Our challenge to the liberals is, Were Luke and Paul divinely inspired, and did they write the truth? We mean that this challenge shall be accepted.

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Whatever the term evolution may be used to mean or not to mean, it always includes one thing among the scientists who march under its ensign; that man came up from a brute lineage. His remote pregenitors were near kin to the simians, and were evolved from the same root and trunk. They were wild and savage creatures with small brains and small

intelligence, living in jungles and engaged in a life-and-death struggle with other fierce animals. Now will anybody tell us how this theory can be harmonized with the Biblical narrative of man’s origin? Let us interpret the Bible honestly, or cast it into the discard. We can afford to be almost anything better than to be dishonest with the Bible. According to Genesis, man was created (Gen. 1:27); according to evolution he was evolved. According to Genesis, he was a rational human being from the start, even able to choose between good and evil; according to evolution, he was a miserable hairy beast with a long tail. According to Genesis, he was placed in a garden; according to evolution, he was born and bred in a jungle or a noisome forest. According to Genesis, he was good and holy; according to evolution he was a savage animal. According to Genesis, he was at once created in the divine image; according to evolution he was evolved in the image of a brute. Can the two views be reconciled? Impossible!

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Another challenge is herewith sent forth to the liberalistic Biblical critics who call the early chapters of Genesis mythical. What do they think of Christ and His testimony to those chapters? Let us note a salient point. When the Pharisees asked Christ about divorce, He answered them (Matt. 19:4-6): “Have ye not read that He who made them from the beginning made them male and female?” This refers to Gen. 1:27, which says, “Male and female created He them.” Then Jesus continued: “For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.” This is a quotation from Gen. 2:21-24, which tells the graphic story of woman’s creation from man. Now let the above-named critics say plainly whether they believe these Genetical narratives to be historical or mythical. If the latter, what do they think of Christ who cited them to establish the true doctrine and status of marriage? Can these critics hold on to Christ and His divinity with one hand and reject Him with the other? Is it any wonder that evangelical Christians are afraid of the liberalistic position?

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Another confirmation comes to hand at this writing. Dr. Henry Van Dyke, better known as a literarian, nature writer and writer of fiction than as a student of theology, proclaims himself a believer in evolution. Of

course, it logically follows that he jettisons such portions of the Bible as do not square with his rationalistic theories. So he also sides with the liberalists in the Presbyterian Church, and thinks that it was a sad mistake for the General Assembly at Indianapolis to re-assert its fundamental faith. It is always so. Evolution and liberalism, if they are not Siamese twins, are always boon companions. Dr. Van Dyke thinks it was terrible for the Assembly to pass a resolution asking certain people to sign the total abstinence pledge. This interferes with "personal liberty!" But on the question of evolution he is not well posted. In spite of all the convincing arguments recently set forth against evolution, he actually is so juvenile in his thinking as to identify evolution with science; therefore he asserts that the evangelicals are opposed to science! We deny it point-blank. They are the friends of science. They are opposed only to unproved hypotheses promulgated in the sacred name of science. See how illy informed Van Dyke is. He accuses the anti-evolutionists of thinking that scientists still hold to the doctrine of man's descent from the ape. Some scientists do still cherish that view; as, for example, Joseph McCabe in "The A B C of Evolution;" but most of them—Osborn, Morgan, Conklin, Scott, Keen, etc.—have abandoned the Darwinian view, and contend that man is descended, not from the ape, but from the sub-ape, from the same stock as the modern ape. But Van Dyke does not even know that we anti-evolutionists are aware of this change of front among the advocates and purveyors of that theory! What he says of his opponents might well be turned upon himself and those who think with him: They "should read a little before they talk so much." Dr. Van Dyke has joined the sonorously modest braggarts among the "Modernists," who hold that all wisdom dwells with them, and hence that all who differ from them are in the gall and bondage of "ignorance." In our boyhood days long ago in the district school we were taught that the truly educated man never boasts of his knowledge.

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It is difficult for modern liberalists to use even the simplest words accurately, and of course their thinking is similarly clouded. Just now they are talking about "heresy-hunting." The word "hunting" is here used inaccurately. You do not have to hunt for heresy today. It is blazoned abroad everywhere. It is as loud-toned as a megaphone. Its advocates use every possible means to give it pub-

licity. No; you do not need to "hunt" for heresy today; it stalks abroad; it broadcasts its views till there is a perfect din; it goes about like a roaring lion, seeking whom it may overwhelm with its clamant boasting of wisdom. Do the liberalists know the meaning of the simple word "hunt?"

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The editor of the New York *World* becomes fairly crimson in his rage against the conservatives in the Presbyterian Church. His adjectives are numerous, super-numerous and savage. His claims of intelligence are loud and reverberating. But he adduces no arguments; he simply declaims. Again and again he indulges in the cheap claptrap of calling his opponents "ignorant." Here is a choice classical (!) phrase that ought to go down in history: "the mental aridity of the fundamentalists' oasis of sanity." We call upon all men of culture to say whether the thinking of a man who is capable of using such language is worthy of consideration. We have read many a college sophomore's essay, but have never found anything quite so jejune and vapid as the above quoted phrase. It is literary barbarism, and it evinces an excited frame of mind.

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An article in the May number of the *Expositor* (London), by Professor Adam C. Welch, of the Free Church College, Edinburgh, is entitled, "On the Present Position of Old Testament Criticism." As the author is a leading critical scholar the article is all very significant, because he makes such remarkable admissions that the reader might well think he was perusing the structures of some conservative scholar on the critical position. The three main contentions of criticism are the use of divine names and other criteria in the Pentateuch, especially Genesis, as indicating different documents, dates and authors; the late date of Deuteronomy at the time of Josiah, 621; and the exilic date and character of the Priests' Code. All these are referred to by Dr. Welch in these words: "What seems sure is that the critical hypothesis can only be accepted with grave and fundamental modifications." The conclusions of the article are that while the critical theory has been based on historical study, it has failed to apply fully its own principles. It has "*not been fully alive to historical conditions and has ignored many factors. It has, accordingly, framed a rigid, inelastic theory which it has imposed on the movement of history. In particular, it has utterly failed to recognize that*



*in religious matters humanity does not advance like a drilled army along a well-defined highway."*

After this it is to be hoped that we shall not hear so much or often of "assured results," especially as Dr. Welch advises students to avoid the assumption that "all these questions are settled beyond the reach of debate." When a critical scholar can say all this and make these striking admissions about the untenableness of the position that has been dominant among Old Testament scholars for the last thirty years, it shows once again that "facts are stubborn things." The entire article should be reproduced over here, for nothing so confirmatory of conservative scholarship has appeared from the critical school. "Truth is mighty and prevails."

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The editor of one of our dailies in his excitement tells us that the cost to print the *Congressional Record* for the recent short and final session of the 67th congress was more than \$300,000, or \$4,000 a day "to lay before the people the priceless aphorisms, the soaring eloquences, the contributions to human knowledge of their representatives." What impresses us is that this editor chooses to lessen his vitality over one of the small extravagances at Washington. Wonder what rhetoric he would employ if he learned of other, and real, extravagances! How different this old world of ours would be if even only the money saved by good housekeeping at Washington were available for missionary purposes!

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One of our Canadian friends of 86 summers, in a personal letter to us, says several things which we are sure will interest our subscribers as much as it has interested us, and we will share what he says with them:

"For the last 30 years my principal reading and reflection, apart from my ordinary work as pastor of a Presbyterian charge, was reading and replying to, as best I could, the books and treatises issued by the New School. I also read as many of the treatises supporting the old views as I could get hold of. Most of these were very satisfactory to one holding my views. But I think the books which helped most to steady me in the old faith regarding the origin of the Bible, were books written by our own men here in defense of the New Theory. They seemed to deal so largely in assertion, in quotations from one another, in assurances that the old theory was demolished forever, while they themselves

were all so destitute of one solid historical argument in support of their new theory, that I became convinced they had no strong arguments to present. Hence the more I read of their literature the more content I was to stand still in the old position. The manner in which the new view has prevailed is, to me, very surprising. I can only account for it on the presumption that those who accept it act on the advice of some of its friends, and read nothing on the other side.

"It seems to me that if the strongest advocate of the new view of the origin of the Pentateuch would sit down and try seriously to reply to *The Problem of the Old Testament*, by Orr, or, *Sanctuary and Sacrifice*, by Baxter, they would get a little shaken in their confidence.

"But I suppose this new phase of religious intelligence will just run its course, like all other 'fads,' and will then die, 'unwept, unhonored and unsung!'"

\*

Every member of every Board of Missions should be compelled to commit this paragraph to memory, and repeat it at every Board meeting. It is from General Wood, who never fears to say things in plain English: "You can write to your people and your religious papers, and tell them to send the best they have to these mission fields. *These people need a positive man. They have doubts enough; they do not need to be fed on any more! If a missionary is uncertain in his faith, they will be first to know it and turn away in disappointment, or else be led astray—which is worse.*" If our Boards would accept this bit of advice there would be greater results!

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In an English magazine, *Theology*, a well-known clergyman, the Rev. W. K. Lowther Clarke, has a brief article entitled, "Old Testament Criticism: Some Misgivings," in which he calls attention to the way in which Higher Critics are dominated by what he calls the theory of "Orderly Evolution," and he maintains that it is impossible to make Hebrew religion fit into such a rigid scheme. He gives quite a number of instances in support of his contention, and his article is of extreme value as showing that at last conservative scholarship is beginning to make an impression. Points that the writer of the article regards as mere "misgivings" have been held for long by conservatives as "convictions," and it is a great satisfaction to see that true Biblical scholarship is coming into its own.

It is often forgotten, and not least of all by professors and students in our theological seminaries, that the basis of all Old Testament Criticism is the doctrine of Evolution, but, as Professor Adam C. Welch, of Edinburgh, himself a critic, admitted eighteen months ago, the three chief positions of the Wellhausen school: the Divine Names, the late date of Deuteronomy, and the Exilic date of the Priests' Code, are incapable of proof, because they are not related to life. "They have been made into a fixed, inelastic system, but humanity does not travel on a road like that."

\*

The former Kaiser, says Arthur Brisbane, is preparing a new edition of the Bible. Some texts he thinks ought to be changed and he thinks the whole of the Old Testament should have no place in Christian theological teachings. But Mr. Brisbane offers a pretty wise suggestion: "Job and Isaiah are the two most powerful books in the Bible. Nothing can compare with them in beauty except the Sermon on the Mount. The wise thing would be to leave the Bible, the Rocky Mountains, and the ocean as they are, and select other things for revision and improvement."

\*

As many scientists had predicted, the supposed skull of the tertiary period found in Patagonia turned out to be only a curiously shaped stone of no scientific value. A committee of scientists of the Buenos Aires and La Plata museums closely examined the skull-like object before deciding that it was just another of the peculiar formations resembling skulls, bones, etc., which are found in many parts of the world. The supposed skull was discovered by Prof. J. G. Wolf, of La Plata University, who thought it to be 3,000,000 years old, antedating all known fossilized remains of early mankind. By a curious coincidence, rock formations shaped like human bones were found near the object, thus lending strength to the early conjectures.

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In our May editorial, p. 249, "A Friendly Suggestion to Our Ministerial Friends," we said: "This editorial is written in the hope that we may disabuse the minds of our ministerial friends, and assure them that there is a large body of intelligent lay people who thoroughly appreciate a magazine of the character of the CHAMPION." A patron writes us: "While in producing the CHAMPION, mininters loom largest in the editorial eye,

as of course should be the case, it may be well to have definite data to show how it meets the needs of 'lay people.' In this place are seventeen subscribers, fourteen are laymen and three are clergymen. You seem to be 'hitting it off' just about right for 'lay people' too."

\*

We wish the Liberals had a keener sense of humor. Their nimble-wittedness is about that of an owl. One of the biggest jokes of the season is their use of the term "heresy hunting," which they are multitudinously flinging at the fundamentalists, without any sense of its jocularly or appreciation of the ludicrousness of the situation. They are everywhere promiscuously assaulting the fundamentalists, whacking them over the face and eyes, indeed belaboring every part of their anatomy they can get at,—this in review, magazine, newspaper articles, and sermons, and notably in Professor Fosdick's broadcasted discourse, presumably sent to every minister in different denominations; and then they accuse their victims of "hunting" them up and searching them out to fix on them the stigma of heresy. The "heresy" is all right enough, but the "hunting!" Did you ever hear the like? O Liberals, turn down the wrinkles at the corners of your eyes and turn up the lines at the corners of your mouth, then look in the glass and see how waggish you appear and—really are.

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The editorial "Dogmatics" and Rev. G. J. Rousseau's "The Social Gospel" should be read together. They well supplement each other. Dr. Rousseau well says: "The fundamental of goodness in Christ is personal insight, personal contrition and repentance, personal surrender, personal love and devotion. . . . I am in sympathy with every good social movement, but I think it is a dangerous fallacy to regard such movement as Christianity. They are blessed by-products of Christianity, and an ultimately redeemed society must and can rest on nothing but redeemed men individually, recognizing responsibility."

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A young girl in greater Boston was asked if she intended to join church at Easter time. She is said to have replied: "Certainly; Dr. C——— plays a corking game of whist, and just loves to dance,—who wouldn't join his church!" The man in question is regarded a great preacher and is in great demand at college functions. Think this over!



# THE ARENA

## Mr. Bryan and His Critics

By C. V. Dunn, B.D., M.A., President Spokane University,  
Spokane, Washington

### IV

#### Eliminating God from the Universe

Mr. Bryan and his critics differ on the question as to whose doctrine eliminates God from the universe. To quote from Mr. Bryan ("In His Image," p. 106):

"If only an infinite God could have formed hydrogen and oxygen and united them in just the right proportions to produce water—the daily need of every living thing—scattered among the flowers all the colors of the rainbow and every variety of perfume, adjusted the mocking-bird's throat to its musical scale, and fashioned a soul for man, why should we want to imprison such a God in an impenetrable past? This is a living world; why not a living God upon his throne? Why not allow Him to work now?"

We now give a few quotations from his critics: Dr. Fosdick, *Christian Century*, Mar. 23, 1922, p. 365, col. 1)

"Quite as amazing as his views of the Bible are Mr. Bryan's views of the effect of evolution upon man's thought of God. If ever a topsyturvy statement was made about any matter capable of definitive information, Mr. Bryan's statement deserves that description, for it turns the truth upside down. He says: 'The theistic evolutionist puts God so far away that He ceases to be a present influence in the life. . . . Why should we want to imprison God in an impenetrable past? His is a living world. Why not a living God upon the throne? Why not allow Him to work now? But the effect of evolution upon man's thought of God, as every serious student of theology knows, has been directly the opposite of what Mr. Bryan supposes. It was in the eighteenth century that men thought of God as the vague, dim figure over the crest of the first hill who gave this universal toboggan its primeval shove and has been watching it sliding ever since. It was in the eighteenth century that God was thought of as the absentee wright who had built the ship and then turned it over to the master mariners, his natural laws. Such ideas of God are associated with eighteenth century Deism, but the nineteenth century's most characteristic thought of God was in terms of immanence—God here in this world, the life of all that lives, the sustaining energy of all that lives, as our spirits are in our bodies, permeating, vitalizing, directing all.

"The idea of evolution was one of the great factors in this most profitable change. In a world nailed together like a box, God, the creator, had been thought of as a carpenter who created the universe long ago; now, in a world growing like

a tree, ever more putting out new roots and new branches, God has more and more been seen as the indwelling spiritual life. Consider that bright light of the nineteenth century Christianity, Henry Drummond, the companion of D. L. Moody in his evangelistic tours. He believed in evolution. What did it do to his thought of God? Just what it has done to the thought of multitudes. Said Drummond: 'If God appears periodically He disappears periodically. If He comes upon the scene at special crises, He is absent from the scene in the intervals. Whether is all-God or occasional-God the nobler theory? Positively the idea of an immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology.'

Frederick F. Shannon (*Christian Century*, April 6, 1922, p. 430, col. 1)—"Multitudes of Christians have thanked God for the philosophy of evolution. It has not only furnished them with an intellectual key opening many bewildering doors in the immense house named the universe; it has vastly enlarged their conceptions of God, their appreciation of the world, and their vision of human destiny."

E. L. Powell (*Louisville Courier Journal*, Feb. 6, 1922)—"Instead of undermining faith, the theory makes God a part of creation, puts Him in His universe, and keeps Him from being an absentee deity."

Rev. R. Ernest Akin (*Louisville Post*, March 13, 1922)—"Declare as we will that there is no conflict between science and religion, a mighty conflict has existed and still does exist. William Jennings Bryan and others are correct when they declare that the doctrine of evolution has undermined the faith of many, for modern scientific knowledge has torn from the thinking man many of his ancient religious delusions."

The question is, Who is right? If Mr. Bryan's critics are right, we need be little concerned about evolution in its relation to religious faith; but if Mr. Bryan is right, evolution is a real menace, because destructive of faith in a Creator who lives and works in His universe. There can be no denying the fact that this is an exceedingly vital question. It has to do with the most fundamental element in religion. If it should turn out that Mr. Bryan is right, either the doctrine of organic evolution or religion must be entirely sacrificed. There can be no religion without a God.

As related to a Supreme Being, evolution is of two kinds, atheistic and theistic. As the name indicates, atheistic evolution eliminates the idea of a Supreme Being altogether.

This was the doctrine of Prof. Haeckel. On the other hand, theistic evolution admits a Supreme Being, some of its advocates believing that God performed a miracle to begin life, but has not performed any miracle since. This was Mr. Darwin's view when he wrote "The Origin of Species". (See the last paragraph of that book.) Others believe that he originated each species by miracle.

Some go still further and admit the miracles or some of the miracles of the Bible. There are several schools of theistic evolutionists. Alexander Campbell took the position that there is no logical stopping place between absolute atheism and a belief in the Bible as a divine revelation, and he was right. We take the position that there is no logical stopping place between atheistic evolution and the rejection of evolution as pertaining to organic nature, and we engage to defend this thesis against all comers.

We admit that there are persons, who, like Drummond, believe in God and at the same time believe in organic evolution, but we maintain that they are inconsistent, and don't know it. They are like the young man, who was seeking the position of teacher in a village school, and on being asked the question whether he was prepared to teach that the earth is round replied that he was fully prepared to teach that doctrine. When he was then informed by his questioner that there were a number of people in the community who believed that the earth was flat, he, without embarrassment, replied, "I am prepared to teach that, too."

Biological evolution is essentially materialistic, and some have been logical enough to see the inevitable connection between organic evolution and materialism, and have bowed the knee to the inevitable. This Haeckel did. Darwin's belief in God became dimmer and dimmer as the years went by. The effect of the belief in evolution on a belief in God is plainly seen in the teachings of Spencer, Tyndall, Huxley and others. Professor Leuba's recent questionnaire published in his book, "Belief in God and Immortality," contains a revelation on this point. One of the chapters is headed, "Investigation A: The Belief in God among American College Students." This was sent to nine colleges of high rank and two classes of a normal school. Nearly one thousand answers were received, ninety-seven per cent. of which were from students 18-20. The chapter closes with this significant paragraph:

"The deepest impression left by these records is that, so far as religion is concerned, our stu-

dents are groveling in darkness. Christianity, as a system of belief, has utterly broken down, and nothing definite, adequate, and convincing, has taken its place. Their beliefs, when they have any, are superficial and amateurish in the extreme. There is no general acknowledged authority; each one believes as he can, and few seem disturbed at being unable to hold the tenets of the churches. This sense of freedom is the glorious side of an otherwise dangerous situation."

There can be no doubt that the teaching of evolution so generally in our schools is largely responsible for this breaking down of faith in God and the Bible as the word of God. If the Bible is "the bulwark of our liberties," as Grant said, the situation is truly alarming. It is time for Christians to be awake to the situation, that the great principles of our religion do not perish.

Let us see what effect the doctrine of evolution has had on the mind of Prof. Henry Fairfield Osborne, President of the American Museum of Natural History and vertebrate paleontologist of the Geological Survey. In his reply to Mr. Bryan in the New York Times of March 5, 1922, he says:

"I am not writing to convince evolutionists, I am writing to convince Mr. Bryan himself and his many followers. That you may avoid all religious doubts and difficulties, let us accept as the foundation of our faith the creed which runs through the Old and New Testament alike and is best expressed in the grand old Latin phrase, '*Pleni sunt coeliet terra tua gloria.*' Without this creed, you may be an atheist or an agnostic. With the creed, you are in a secure citadel of faith, because when discovery follows discovery and you are obliged to surrender the preconceptions of man in his ignorance as to the sun moving around the earth, as Joshua believed, as to the flatness of the earth, as to the universe being formed in six days of twenty-four hours, as to all the millions of species of animals and plants being made within four days, as to man being made in the image of God in one day, as to woman being made out of the rib of man, you remain serene, because you humbly accept the universe and man as God willed them. You may be convinced that your misgivings and prejudices against Nature will all be resolved, if you simply repeat to yourself: I accept Nature as God made it: truth is truth and must prevail."

We call the reader's attention to professor Osborne's creed, "*Pleni sunt coeliet terra tua gloria.*" This means in plain English: The heavens and the earth are full of thy glory." Evidently the professor believes this a sufficient creed for all men. In order to get the full force of his idea, we must understand his conception of God. This is revealed in the following language taken from the same article:

"We naturalists may accept as transcendent teaching that the universe is by no means the re-



sult of accident or chance but of an omnipresent beauty and order, in the Old Testament attributed to Jehovah, in our language to God. Evolution by no means takes God out of the universe, as Mr. Bryan supposes, but it greatly increases both the wonder, the mystery, and the marvelous order we call 'Natural Law,' pervading all Nature."

This takes the mask off the otherwise innocent looking God, and stands him forth in pure nakedness and ugliness. What (not who) is Professor Osborne's god? "An omnipresent beauty and order, Natural Law." In other words the professor is a plain out and out materialist. This is the only conclusion. Let the reader not be deceived. Prof. Osborne is no more a believer in the God of the Bible than Ernest Haeckel, if we may believe his statement. Here God is stripped of all intelligence, all purpose, all moral character, all love, and is presented as "omnipresent beauty and order," as "Natural Law." We cannot give intelligence to natural law by writing it in capital letters. One may accept professor Osborne's creed and yet sustain tremendous loss as compared with the believer in Christianity.

1. A man may believe this creed and not believe in immortality.

2. He may believe this creed and not believe that he is in any way accountable to a Creator.

3. He may believe this creed and not believe in a personal God of intelligence and will.

4. He may believe this creed and not believe in Jesus as the Son of God or the Redeemer of the world.

5. He may believe this creed and not believe that such a person as Jesus ever lived.

6. He may believe this creed and not believe in the brotherhood of man.

7. He may believe this creed and consistently be a thief, a murderer, or a libertine.

Yet he calls upon humanity to adopt this as its all sufficient creed! Could anything be more preposterous? It contains the seeds of ruin and destruction to all civilization. This shows what the doctrine of evolution has done for a professor Osborne, supposing that he ever believed in the God of the Bible and in the Bible as God's revelation. Yet we find persons who profess to believe the Bible, defending the doctrine of evolution. We even find them in the pulpit. On the hangman's rope of evolution they are unwittingly strangling out the life of Christianity. Yet Mr. Shannon says evolution has "vastly enlarged their conceptions of God, their appreciation of the world, and their vision of human destiny." What is this "vision of human destiny," which

evolution holds up before the gaze of man? It promises nothing to the race but a purposeless existence and nothing to the individual but the grave.

Drummond's argument is not to the point. We beg leave to quote him again: "If God appears periodically he disappears periodically. If he comes upon the scene at special crises, he is absent from the scene in the intervals. Whether is all-God or occasional-God the nobler theory? Positively the idea of an immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology."

E. L. Powell says evolution "keeps Him from being an absentee Deity."

Now, one does not have to be an evolutionist to believe that God is in His universe. Many of the Bible writers believed in the immanence of God (David and Paul, for example,) yet they never dreamed of the doctrine of evolution. The Bible conception of God is that God is not an "absentee Deity," but that he is an ever-present God, an Engineer with his hand ever on the throttle ready to meet special situations in special ways as the situations arise. It is evolution that bows God out of his universe. How would our evolutionary friend like to ride on a train pulled by an engine whose engineer opened the valve, and then jumped off and left the engine to develop according to "resident forces?"

## The Bible and Evolution Contradictory.

Are the Bible and evolution inconsistent with each other? Mr. Bryan says they are; his critics say they are not. But let them speak for themselves.

Mr. Bryan says ("In His Image," pp. 126, 127), "Many have tried to harmonize Darwinism with the Bible, but these efforts, while honest and sometimes even agonizing, have not been successful. How could they be when the natural and inevitable tendency of Darwinism is to exalt the mind at the expense of the heart, to overestimate the reliability of the reason as compared with faith and to impair confidence in the Bible? The mind is a machine; it has no morals. It obeys its owner as willingly when he plots to kill as when he plans for service."

On the other hand, John M. Coulter (*Christian Century*, Dec. 8, 1921, p. 12) expresses himself thus: "The belief that science is antagonistic to the Christian Religion was very general among church people of a generation ago. The accumulating facts of science, and especially various conclusions based upon the facts were thought to contradict established inferences from the statements of Scripture. This attitude toward science in general became most outspoken when Darwin

announced his theory of organic evolution, for among the organisms involved was man, whose physical origin had been settled in the minds of the majority of Christians by the plain statement of Scripture.

"Gradually the situation changed, and the hostile camps have become allies in a great cause. Religion has discovered that science is honestly searching for the truth, and science has discovered that the Christian religion has a scientific basis. It seems to us strange now that two groups, each searching for the truth in its own way, should ever have come into conflict. It was certainly unscientific to deny religious truth, just as it was irreligious to deny scientific truth. Truths are not contradictory. If claimed truths are contradictory, then the truth is not clear."

Again he says in the same magazine, May 25, 1922, p. 649—"There is no religious difference between creation by law and creation by direct command if back of it all the creator is recognized."

When the writer was in Yale University, taking a course in organic evolution under professor Lull (for whom I have very great respect), he said at the close of his first lecture that there is no contradiction between science and religion. This may be true, but there is a contradiction between the doctrine of organic evolution and *the Christian Religion*—between it and the Bible.

We submit the following comparisons between the Bible and evolution:

1. The Bible recognizes God as the factor in human life, both in its beginning and its present state; evolution eliminates God from human life, especially as a present factor. This we have already shown.

2. The Bible teaches that man was created man; evolution teaches that he was developed by a long process from lower forms of life. That the Bible teaches that man was created man is the clear implication of Genesis. There is not the slightest hint in the Bible that man was developed from the lower animals. In fact, the record excludes such an idea. After relating the story of the creation of all other forms of life, the author says, "And God created man in his own image." A little later, "And Jehovah God formed man out of the dust of the ground." Now, if God had developed man out of some existing form, it would be very strange to say at that stage in the account that God formed man of the dust of the ground. The man-like ape out of which (or shall I say "whom"?) evolution says man developed was not "dust" at the time of the creation of man, but a living form.

If God made man (developed him) from a living form, it would be quite improper to say that He made him out of dust. An illustration will serve to make this clear: if a carpenter has made a table out of a tree, and then takes

a piece of the table and makes a chair rung, it would be manifestly improper to say that he made the chair rung out of a tree, and say nothing about the intermediate process. Such a statement would create a radically wrong impression. If, after recording the making of the table, I say that he made the chair rung out of a tree, my readers would naturally conclude that he made the rung out of another tree, or it may be out of the same tree, but *directly from the tree*. And they would conclude rightly. And if I wish to convey the idea that he made the rung directly from the tree, I would record it in just the same way as the author of Genesis has recorded the creation of man. The language is not susceptible of any other interpretation.

3. The Bible teaches that the first woman was created out of the rib of the first man; evolution teaches that the first human female came in the same way as the first human male—by a long process of development.

4. The Bible teaches that God has spoken to man; evolution teaches that even if there is a God, he has not revealed himself to man except through nature.

5. The Bible teaches that the moral nature of man was breathed into man by God himself; evolution teaches that moral ideas arose out of experience. ("Descent of Man," by Darwin, Vol. 1, chap. 3.)

6. The Bible teaches that man is responsible to his Maker; evolution leads one to believe that man has no responsibility except as a cog in a purposeless wheel of nature.

7. The Bible teaches that miracles were performed by God and by God-empowered men; evolution rejects the miraculous altogether, unless admitted as a necessity to begin life. Some deny even this.

8. The Bible teaches that Jesus was born of the virgin Mary; evolution teaches that if there ever was such a person as Jesus he was born just as others are born.

9. The Bible teaches that the human race is about six thousand years old; evolution teaches that man is anywhere from ten thousand to millions of years old. We wish to remark however, that the Bible does not teach that the earth is only about six thousand years old. It says, "*In the beginning* God created the heavens and the earth." It does not say when this beginning was and therefore leaves the way open for the believer in the Bible to go as far back as any scientist dare go. But we say again that the Bible does teach that man appeared on this globe about six thousand years ago; we go further



and say that there is no evidence in nature that he appeared before that time.

10. The Bible teaches the immortality of the human soul; evolution rejects immortality in the Bible Sense.

Here are ten irreconcilable differences be-

tween the Bible and evolution. Who is ready to say, in the light of these facts, that one can believe both and be consistent? Such a person is like the Chinaman who believes Taoism, Confucianism and Buddhism and believes himself consistent.

(To be concluded in October number)

## The Social Gospel

By Rev. G. J. Rousseau



HE doctrine of Social Service is very plausible and attractive, and, if Jesus were here today, this side of His program would appeal to the better minds of the world with irresistible fascination. But it is a dangerous misinterpretation of the teachings of Jesus to assert that *civilization and environment is Christianity*. They are merely by-products. It is a fatal misinterpretation to over-emphasize the responsibility of the mass, or the social ideal, or to under-emphasize individual and personal responsibility for holy living. Christianity is not a mass movement. It is the most individualistic thing on earth. We have had recent and bitter experiences in the exploitation of this fallacy (vide Interchurch Movement).

What, then, is the social ideal in its final analysis? It is briefly this: *Surround the individual or community with a good environment and salvation will result. No greater or more insidious heresy ever issued from hell than this.* I would not discount in the least the very beneficent aid of good surroundings, but in the name of every conscientious struggler for constructive Christian manhood I repudiate the fallacy of the environment idea. A good environment has never made a man good who wanted to be bad. Lucifer fell from heaven; Adam and Eve fell from their estate in Eden; Judas betrayed his Lord; the apostles all fled in the critical hour; and the prodigal son left his good home to indulge in riotous living. On the other hand, a bad environment could never make a man bad who wanted to be good. Joseph could not be corrupted in Potiphar's house; Elijah was not affected by the corruption of the court of Jezebel; the corrupt and lascivious court of Herod left John the Baptist untouched; Daniel would not defile himself with the king's meat; Nehemiah, finding that it was the custom of governors in his time to fatten on graft, said, "So did not I;" and John Knox was never intimidated by the erotic court of

Mary. Goodness or badness by their very nature cannot be manufactured from without.

The fundamental of goodness in Christ is personal insight, personal contrition and repentance, personal surrender, personal love and personal devotion. The social ideal must be complemented by the personal ideal. Jesus did not resist temptation because of his rearing, but by the power of His own creative will. A man achieves victory over the powers and principalities of the air, not because he lives in a good home, but because he has "resisted unto blood striving against sin." I am in sympathy with every good social movement, but I think it is a dangerous fallacy to regard such movements as Christianity. They are blessed by-products of Christianity, and an ultimately redeemed society must and can rest on nothing but redeemed men individually recognizing responsibility. "Let every man prove his own work, then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Gal. 6:4, 5).

Out of this fallacy I think has sprung the greatest present peril of Christianity. That peril is the gradual forsaking of the doctrine that faith in, and acceptance of, Jesus Christ is the only essential to salvation from sin. When we abandon Jesus Christ as Saviour and Redeemer we abandon all. The apostles on trial before the Sanhedrin were asked by what power or by what name they had wrought a miraculous healing. Their answer was: "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him. . . . Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4: 10-12). This great peril is accentuated because it is not outside but inside the churches. The world cannot be said to have rejected Jesus Christ, because it has not accepted Him. It is in the church that we now hear such expressions as "an old theological dog-

ma," "the spirit of the age," and "non-essentials."

Christianity is today threatened with the grave danger of substitution—not the substitution of Christ, the Lamb of God, slain before the foundation of the world, but the substitution of the word of man for the Word of God; of human philosophy and speculation for divine revelation.

Evidences of this fact abound everywhere. It is only necessary to have been a reader of many religious journals for a decade to note the change of front, of tone, and of emphasis today. Many great Christian denominations are seething volcanoes in the throes of shifting thought on fundamentals, and some have already come to eruption. When Jesus comes will He find faith in the earth among the elect, or will He look in vain as He did upon the rulers of Israel and pronounce the verdict: "Verily I say unto you that the publicans and harlots go into the kingdom of God before you . . . for ye believed not . . . but the publicans and harlots believed" (Matt. 21:31, 32). Are we not in many ways and instances rejecting the stone which is the head of the corner? France did this in her revolution, and one of the bloodiest pages in history was written; Russia did this during the last few years and the official list of public executions for one year total 1,766,718. Robespierre said to the States General: "Gentlemen, it is imperative that you restore God in France." Some one will say the same thing to Russia before carnage will cease there.

Is it too far-fetched a statement to assert that there is great need for the restoration of God in our churches? If it is, then let some one point to the fruits of the Spirit in the constituencies of our churches. Where is the fear of God? What proportion of them are zealously engaged in personal work for the exaltation of Jesus Christ and the salvation of the sinner? What proportion of them cheerfully spend forty cents for a seat in a moving picture show, but nonchalantly contribute a dime or a quarter for the propagation of the Gospel? What proportion of them regard a social or business engagement as binding, but have very little regard for the engagement made by Christ "to forsake not the assembling of yourselves together?" If Christ descended now, could He deliver any other message to His church than the one He delivered to the church at Laodicea? Are these conditions in final analysis not due to the fact that there is an atrophied sense of the necessity of Jesus Christ in our salvation, and a tacit questioning of His authority as author and finisher of our faith?

These are questions which I think are well worth pondering by the devout, and it should be the earnest endeavor of every Christian agency to call the people from present day vagaries and fallacies to this one fundamental.

"There is none other name under heaven given among men whereby we must be saved. Neither is there salvation in any other."—*From a Sermon in Watchman-Examiner.*

## Higher Critics and Higher Critics

By W. H. Griffith Thomas, D.D., Germantown, Pennsylvania



IN *The Baptist* of Chicago for November 18, an article appeared on "Christian Scholarship", from which the following extracts are taken: "Sir W. Robertson Nicoll, the veteran editor of *The British Weekly*, writes with reverent appreciation of the late Dr. James Hastings, who died at Aberdeen, October 15, after a brief illness. . . A passage in Dr. Nicoll's tribute to his friend and fellow-worker is significant in its application to current theological controversy. Many Christians who refuse to accept or even tolerate the methods and results of the so-called 'higher criticism' go even farther in their repudiation and denounce all higher critics as heretics,

Unitarians, infidels, and enemies of Jesus Christ.

"Dr. W. H. Griffith Thomas of London, an eminent champion of orthodoxy and defender of Christian fundamentals, said during a lecture to the students at the Northwestern Bible School in Minneapolis last winter: 'We are all higher critics, only we don't know it.' He defined and differentiated the three forms of Biblical criticism; the lower, the higher, and the 'highest'. All of these forms of criticism he approved and defended. The 'highest criticism' he conceived to be the reverent judgment of the Christian conscience of the humble layman as taught by the Spirit of God. The significance of this reference here is in the fact



that a notable exponent of the most conservative school of Biblical interpretation admits and defends the methods of the higher criticism.

"Dr. James Hastings followed the methods of the higher criticism, as every student of his works of reference well knows. Sir Robertson Nicoll says of him: 'He was from the beginning in sympathy with what is known as the higher criticism, and I remember him saying that Wellhausen had put the whole of the Old Testament before him in a new and surprising light.' Yet it is beyond controversy that Dr. Hastings cherished and avowed the historic evangelical faith concerning the Person of Jesus Christ as the unique Son of God and as Incarnate Deity. . . .

"Whatever may be the particular methods of research one uses, and whatever party label one may covet or endure, it would seem that we have in Dr. James Hastings an evidence that a Christian scholar may profess the methods and accept the assured results of the higher criticism and still worship and believe in the Lord Jesus Christ as God manifested in the flesh and the Risen Redeemer."

In view of the reference to myself in the article, I thought I would write to the paper, and this is what I said, which the Editor inserted:

"A friend has sent me your issue of November 18 in which there is a reference to me in the article on 'Christian Scholarship.' Speaking of a lecture I gave at Minneapolis last winter, you add: 'The significance of this reference here is in the fact that a notable exponent of the most conservative school of Biblical interpretation admits and defends the methods of the higher criticism.'

"I am afraid that these words give an entirely wrong impression of what I actually said. I pointed out that the mere use of our intellect on the Bible is tantamount to criticism and in this sense I said that 'we are all higher critics, only we don't know it', but I stated then and I wish now to repeat that there are higher critics and higher critics; and that what is usually called higher criticism today is characterized by methods which I not only do not 'admit and defend' but, on the contrary, deny and oppose. My lectures at Minneapolis made this distinction perfectly clear without any qualification, and I added that if people would only keep together closely and continually the three kinds of criticism, lower, higher, and 'highest', they could 'criticize' the Bible as much as they wished, because the 'highest' criticism, the attitude

which has been expressed as "the criticism of the contrite heart" would balance and protect all purely literary and historical conclusions. If you or your readers wish to know still more of my position, I would refer you to an article in *THE BIBLE CHAMPION* for November in which I advocate the conservative position in criticism against the views held by Professor Peake.

"I venture to think that your entire article, especially with its reference to me and (more fully) to Dr. Hastings, is calculated to give an entirely wrong idea of the fact that between the higher critics of the type represented by Dr. Hastings and the criticism for which I contend there is a fundamental difference.

"It is, of course, the barest duty to distinguish between naturalistic scholars and others who accept the supernatural incarnation, and who therefore see no incompatibility between the acceptance of the literary and historical principles of naturalism and a belief in the divine source and authority of the Old Testament. But it is impossible to say that the latter school give any clear assurance of the strength of the foundation on which they themselves rest and ask us to rest. While recognizing to the full that many of our British and American 'higher critics' are firm believers in a divine revelation, it is impossible not to feel the force of the words of the late Dr. W. H. Green of Princeton, when he said:

"They who have themselves been thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been thus commended to them to its legitimate conclusion?"

"When in your closing paragraph you speak of the 'methods' and of the 'assured results' of the higher criticism you seem to me to fail to recognize that we conservatives strongly oppose and deny the validity of the "methods" and though we have asked again and again to be told the 'assured results' we have not yet obtained any satisfaction.

"With all respect to the position of your article, I will venture to say quite frankly that if Dr. Hastings is right, the conservative school is wrong, while if the conservatives are right, Dr. Hastings is wrong. Between the two positions, with especial regard to 'methods' and 'results,' there is a 'great gulf fixed.'"

The above speaks for itself, but I will just add this comment. What we conservatives desire and, I believe, we have a right to de-

mand is that we should be told clearly, definitely and fully what are the "assured results" of higher criticism in connection with such parts of the Bible as the Creation, the Fall, prediction, miracles, and the spiritual experience of the saints of the Old Testament, as well as the New. Then, too, we ought to be told at the same time what are the fundamental bases and distinct methods by which

these "assured results" have been reached. When we know the results and the methods we shall be able to give them proper consideration, but apart from the information it is obvious that it is impossible for those who believe in the historical trustworthiness and spiritual reality of the Bible to accept without question either the critical results or the ways by which they are set forth.

## Confessions of a Church-Goer

By George L. Moore



If one were to compile a list of the questions of to-day under the general title of "What's Wrong?" selecting the contents of the list on the basis of frequency of utterance, it is probable that "What's wrong with the Churches?" would head the ticket. I am a regular Protestant church member. Because of habit or of weakness, or perhaps because I have never taken up golf, I attend some service of worship once, and even twice, a Sunday. I am a friend, almost a lover, of the Church. Knowing the state of my feelings toward the institution, my friends have thrown at my head for several years their inquiries as to what is wrong with the Church, half contemptuously, half amusedly hearing my defenses. As I have defended and apologized, my eyes have been active and my ears awake as I've sat in the sacred precincts, and my heart has grown weaker and weaker within me, until I too have become somewhat cynical and skeptical and have joined my friends inwardly.

Looking about on the conditions in the Church as they present themselves to the limited view of one church-goer who is a highly average layman and inexperienced but sincere, it seems to me that the crucial shortcoming is in the state of the message. When all the clubs are organized, all the "programmes set up," and all the other peripheral social activities of the Church scrutinized, it appears to me that it exists, not for these things, but as a repository and as a broadcasting station for "the Word." I have asked myself again and again, prodded by the railery of my skeptical friends, "Why do I belong to the Church?" Is it so I may attend the dinners? Is it that I may go out and canvass the community for funds every December? Is it to be instructed in the

Einstein theory? Is it to hear the soloists who give a concert every month? Is it for any one, or all, of a dozen other reasons, many of which might be summed up as "social expression," or even by the popular shibboleth "service"?

I have had to answer all of these self-inquiries negatively. My reason for being in a pew each Sunday morning, if I articulate it accurately, is in order that my life may come to grips with a power which it needs in order that it may be at its finest and best during the ensuing week. That may be a neolithic, indefensible reason, but it seems to be mine. What is more to the point, it has grown less and less tenable, because the message I have listened to Sunday after Sunday and in church after church has not been a transmitter of the power which I have tried to hook up with.

I don't know any theology. I have not been in search of any particular brand of religious interpretations. I am not greatly interested in controversial questions as to whether Christ was ten per cent God or one hundred per cent; whether Isaiah was written by one or by three hands; whether the first three Gospels are synoptic or synthetic. I have looked for bread upon which my better nature could feed, and the pulpit has handed me the stone of "problems."

I have heard that word used until it gives me acute nausea. I have listened in vain for affirmations. The everlasting yea seems to have totally disappeared. Most of the sermons I have heard begin with a question-mark and end the same way. I have heard books reviewed, labor conditions discussed, education defined, psychology extolled, the "economic point of view" advocated, and all sorts of similar matters rehashed. I have gone to forums in the church, where half a dozen



cranks arose and aired their formulæ for setting all things right by first knocking them into a cocked hat.

The negative tone of the preaching is bad salesmanship. Even the newsboy has dropped the "Which paper, mister?" in favor of the "Buy the 'Evening News'!" Retail clerks are educated never to close their dealings with a customer by saying, "Nothing more, I suppose?" No salesman is worth his salt unless he has confidence and assurance that what he is offering is worth buying, which state of mind may be imparted to his prospect. Yet the pulpit is in a chronic state of disbelief and passes its state of mind along. To me, a regular pew-holder, what the preacher believes is not as important as that he does believe something, and hard. If he would keep his doubts to himself and display only his convictions in my face, I believe I would be inclined to "buy" his message more readily.

If my reading of the prophets is correct, they were men who presented solutions, and not problems alone. They seem to have had unlimited capacity for asseveration, without quibbles or reservations. My question, to myself and to the Church, resolves itself into an inquiry as to when this prophetic state of mind is going to be regained by those whom the Church picks as her spokesmen.

Many of us church-goers—for I know that there are a few others who share my point of view—are craving some evidences of authority from these men of the Protestant clergy. Protestantism was born out of a new concept of authority. Will not her next rebirth come about from another redefinition? Not merely intellectual authority, but an authority of life, of personality, of conviction, of fire, or however it may be characterized. People said of Christ that he spoke with authority. Of how many of his preachers can you say that to-day? Certain branches of religion say what's what, and don't make any bones about it. When is Protestantism not only going to redefine authority, but show us that its message and its mouthpieces have some, and that there is not only a question-mark in religion, but an answer?

Take the subject of sin; not theologically, but practically. I have faults, lots of them. Call them sins just for the sake of argument. I have shopped around in church after church, Sunday after Sunday, without hearing the matter mentioned. Yet it is one of the most important questions in my life—

coupled with how to get rid of my faults. It would appear as though we in the pews no longer had sins worth talking about. We have mental complexes, distorted points of view, and all that sort of thing, but as for the Garden of Eden variety of sins, it seems to be as scarce among us as the dodo. Occasionally an evangelist appears amid clouds of sawdust, trumpeting about the sins of people in yellow journalese. They say some of the so-called Fundamentalists talk about sin, and that among certain other "schools of thought" long since decadent it is an accepted subject. Perhaps it is, but it's a shame that such an expressive word should be confined to the vocabulary of controversy and not used in the field of practical living. I, for one, yearn to be "cussed out," to be drawn over the coals; to hear the sort of direct talk which called forth from one of a Scotch congregation who was listening to his pastor the enthusiastic exclamation: "Haud 'em ower the pit, Meenister; haud 'em ower the pit." They tell us of lots of things wrong with the social order; but who composes the social order if not a lot of us fellows down in the pews? If the ministers convince enough of us of what's wrong with us, and "sell" us thoroughly on the way to put it right, there will be slight need to worry about social order or disorder.

But it would be more than presumptuous to try and suggest subject material for the preachers. The important thing is that some of us in the pews are not gripped, stirred, re-motivated, by what they say. We go to church to get a certain power, and we come away empty-handed. The rapid life of business rushes us along day after day. We have no time for doctrinal decisions. We can't stop to work out *all* the world's problems. Our lives have certain definite impacts. The message of the Church can help us make them right by putting power and spirit into us. This isn't done by a long string of negatives.

I shall continue to feel that the question "What's wrong with the churches?" is justifiable until I begin to hear the voice which comes from lips touched by live coals from off the altar of affirmation. I think the preachers have "passed the buck" to me long enough. I'm going to pass it back to them and keep praying.—*The Outlook*

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Beware of desperate steps; the darkest day  
Lived 'till tomorrow, will have passed away.

## The Mystery of Pain

By Edwin Whittier Caswell, D.D., Middletown, Delaware.



F a broken oyster mends its shell with a pearl, a broken heart is mended with the blood of Calvary, the ruby of redemption. We know the fact of the salutary influences of suffering, though we may not understand its philosophy. We know that tea is good for nothing until it gets into hot water; that rocks do not make soil till crumbled; that there is no fire in the flint till it is smitten, or an angel in the marble till chiselled.

Rutherford said, "I never knew by my nine years' preaching so much of Christ's love as he has taught me in Aberdeen by six months' imprisonment." Milton only when blind saw *Paradise Lost and Regained*; Bunyan through prison bars beheld the Pilgrim's Progress along the pathway to Perfection. Suffering seems to intensify the vision of faith in penetrating the unseen. Pain mellows the heart to take God's image, keys the harp of the heart for richest melodies.

When we sing "I shall be like him," do we mean in his self-sacrificing suffering, in the drinking of his cup of sorrow? Do we realize that the crown is reached by way of the cross?

Some attribute trouble to chance, to fate, to enemies, or to the devil. They are horrified at the thought that the Heavenly Father should permit or order suffering, notwithstanding the Word of God says "whom the Lord loveth he chasteneth." Should we not endure pain with the filial spirit? He who sent plagues to deliver Israel from bondage, the flood to destroy a wicked world, who permitted Satan to bring trouble upon Job, deals today with his sinsick children as a good and wise physician; who uses the knife of surgery or the bitter medicine for healing. Is it not dangerous for the patient to say what the surgeon should do in a case of life or death?

As the physician is dealing with futures, so Christ is considering immortal futures. The child should not murmur at the momentary misery, but remember it is working together for good to them that love God. Often, when correction is administered by the parent, he suffers more in his feelings than the child in its body. So God said of Israel in the wilderness, "In all their affliction, he was afflicted, and the angel of his Presence

saved them." Think of the agony of the infinite Father as he gazed upon his only begotten Son on Calvary! We therefore should not complain that we are made perfect in the fiery crucible, for the servant is not greater than his Lord.

The tree of life in the soul is well watered by tears, well pruned by persecution, well strengthened by storms, that it may be finally transplanted into God's gardens by the River of Life. Obscurity, loneliness and trial are good soils for the soul. Here God's sunlight ever shines, and luxuriant foliage does not shut out the light.

Jeremy Taylor had the true hopeful spirit. When he lost everything, honor, position and estate, he gently said, "They have left me the sun and moon."

"'Tis sorrow builds the shining ladder up,  
Whose golden rounds are our calamities  
Whereon our firm feet planting, nearer to God  
The spirit climbs and has its eyes unsealed."

How beautiful the words of Longfellow, "The every day cares and duties which men call drudgery, are as the weights and counterpoising of the clock of Time, giving its pendulum a true vibration, and its hands a regular movement, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still!"

Sir Francis Younghusband, of England, after an automobile accident, suffered for six months in a hospital. His great pain led him to reject the idea of a God of loving care and providence. He says he came to believe that man is his own God and guide. He saw no being higher than man, who begins somewhere and ends nowhere. He holds Christ up to ridicule because the world is so full of suffering. He says, "Why didn't God create me perfect, so I would not need pain to make me better?" Evidently, he does not see that God must make man free rather than a machine, if he would have a being worthy his companionship and love.

When Rev. J. A. Adams, D. D., editor of the *Chicago Advance*, suffered a broken leg and other injuries in a trolley car accident, he philosophized differently. He found greater divine comfort and sympathy in his sorrow. He says, for a long time he was held down by straps, weights and plaster



casts, being permitted to move only his eyelashes and to touch an electric button. Every cord and muscle tingled with fire. But he took the cheerful view. He had a plentiful supply of unused patience and sweet submission to God's will. He often was attracted by the shrieking cries in nearby rooms, when he thought they were worse off than he was, and almost wished that some might have their voices amputated. Then Uncle Sam's mail helped him forget his troubles. People from all over the country who had indulged in broken legs or fractures, wrote him in consoling words, which made him feel that he had gotten into a new class of quite distinguished persons. In his moments of meditation and self-examination, he realized as never before the power of joy to overwhelm pain and help him to see the bright side of sorrow. He had long ago followed the advice of Jean Ingelow, who wrote:

"Take joy home

And make a place in thy great heart for her,

And give her time to grow and cherish her!

Then will she come and often sing to thee."

Thinking of these two distinguished sufferers, we remember that the sun hardens clay and softens wax, so those who rebel against God's providences become hardened

against him, while the submissive one receives a more perfect impresson of the Divine image. "For blessed is the man that endureth trial, for when he is tried, he shall receive the crown of life."

Two artists were once adorning the walls of a cathedral. One of them suddenly stepped back on the floor of the scaffolding to view his work. His companion, seeing that one more backward step would dash him from the edge of the platform to the floor below, quickly threw his paint brush upon the fresco and ruined it. But he saved the artist, who sprang toward him in great anger. When pictures of gold, honor, fame and power become idols of worship, the object of our idolatry is often suddenly dashed in pieces, that we, through our blinding tears may behold the rainbow of hope spanning the heavens of our immortal future.

Is this not the only solution of the universality of sorrow? Is it not educatory, disciplinary, preparatory, ennobling in its development in the school of Christ for the wider activities of endless being? Will we not thank our Heavenly Father in the other life more for our trials than for our little temporary successes?

## A Very Different Religion



THE holy religion of our Lord Jesus Christ, revealed to us in the Old and New Testaments is a very definite and plainly stated system of doctrine and life. Certain facts are presented with unmistakable plainness, so that a wayfaring man, even though a fool, need make no mistake as to their meaning, and certain duties are prescribed in terms so clear that there need be no failure on the part of any plain and honest person to grasp the evident intention of the divine teacher.

This system of doctrine has been entrusted to the Church by its divine Head to give to the world. The Holy Spirit who inspired the sacred Word was to be and has been, and is the leader in this work, and Christ himself promised to be with his people "always, even to the end of the world." The Scriptures as the repository of the truth was to be most zealously guarded, with awful sanctions touching the adding to or taking away from the words of the book.

Thus Christianity stands before us, definite as to fact and life, and it is ours to accept it as it came from the mind and heart of God, and give it as such to a lost world, for its salvation, declaring the whole counsel of God. The divine intention is plain. The truth is solemnly guarded by God. All through the Bible the solemn injunctions gleam out against substituting chaff for the wheat, or telling a human dream in place of the divinely imparted and inspired truth of the living God. Christianity is a definite system plainly differentiated as truth from error and as light from darkness. On our peril we substitute man's wisdom for the truth of God.

Errorists in all ages have been trying to do away with the religion of Jesus Christ, substituting teachings and notions of their own devising, making an entirely different religion and yet calling it Christianity and trying to force it into the Christian Church. Wherever they have departed from "the pattern shown in the mount" their work has

been as really pagan as the false religions that are believed and practiced in heathen lands. This is true not only of the fad religions that force their way to public attention, as Christian Science, Spiritualism, Mormonism and New Thought, but it is equally true of the systems calling themselves "liberal," "modern," or "broad" modifications of the Gospel. There can be no modification of the Gospel. There is but one Gospel, and no man or angel has any right or power to change it. Any change is a destructive perversion; any human element incorporated in it is so much poison; any omission of divine truth is mutilation; any opposition to the divine instruction is stubborn and wicked rebellion against God.

This is true in regard to the teachings as to God himself. Mohammedanism uses the name or word, God, but the God of the Koran is not the God of the Bible. In the Koran are taught cruelty, sensuality, and other evil elements. The God of the Bible is holy, pure, good, just, loving; he is Creator, Preserver, Redeemer; he exists Triune, Father, Son and Holy Spirit. The God there revealed inspires the Bible, becomes incarnate in Jesus Christ, and regenerates and sanctifies believers through the operations of the Holy Spirit. Any religion that departs from this teaching as to God is not Christianity, but a false, subtle and different scheme of human origin.

This is true as to man, who is presented in the Bible as a direct creation of God, falling into sin, needing redemption through atonement, and who must believe in Jesus Christ and be born again in order to be saved. It is absolutely sure that any system which conceives of man as inherently good, fighting his way upward through evolution, and not needing atonement and regeneration, is not Christianity, but a human and pagan system.

This is true as to Christ, who is revealed to us as being God, but God manifest in the flesh, born of the Virgin Mary, conceived by the Holy Ghost, working miracles, speaking as man never spoke, atoning for the sins of believers by his death on the cross, rising from the dead, ascending into heaven, from whence at his own time he is to come to judge the quick and the dead. Certain rationalists undertake to restate all this, glibly denying what they choose, and substituting a mere system of ethics for the supernatural statements and facts of the revealed Gospel. They have no right to trifle here. Of course they have not. The point is that if they do

trifle they have no right to claim to be exponents of Christianity. When one changes the truth of God he changes it into a lie. When one departs from the plain teaching of the Gospel and substitutes human wisdom, he chooses thereby to become a pagan instead of a Christian.

What is to be insisted upon by all those who are loyal to Jesus Christ, and who are jealous for his crown-rights, is that modernism, liberalism, rationalism of any form whatever, is not Christianity and has no right to call itself such, but is an entirely different religion, outside of the boundary lines laid down by God who defined Christianity and gave it to his people. It is not a question as to whether modernism shall remain in the Church. By its own acts it has banished itself and is outside the divine limits of Christianity.—*Herald and Presbyter.*

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Christ had no sinful self, but he had a self and that self he actually gave up unto death. In Gethsemane he said, "Father, not my will." That unsinning self he gave up unto death that he might rise out of the grave from God, raised up and glorified. Do you expect to go to heaven any other way than Christ went? Beware! Remember that Christ descended into death and the grave, and it is in the death of self, following Jesus to the uttermost, that the deliverance and the life will come.—*Andrew Murray, D.D.*

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The mistake of the Christian world is that they expect to have the beatitudes without fulfilling the conditions attached to them. How often do we pray that we may have the kingdom of heaven without thinking that we must first be poor in spirit. How often do we pray for mercy, without first seeking to be merciful. How often do we expect to be filled because we hunger and thirst, when we have never made sure that what we are hungering and thirsting for is real righteousness.—*Henry Drummond.*

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The Bible is my Church. It is always open, and there is my High Priest ever waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises; in short, all I can want there I find; and a congregation of whom the world is not worthy—prophets, martyrs and confessors.—*Charlotte Elliott.*



## Accounting for Christian Experience

By Professor L. S. Keyser, D.D., Springfield, Ohio



IN these crucial times there are various ways of explaining the experience which comes to the penitent and believing soul in accepting Christ as the Saviour. That there is such an experience need not be questioned after so many centuries of Christian history. If it has not been validated at this date, it never can be validated. However, in view of the millions of witnesses to it as a fact—witnesses whose testimony cannot be impeached and who have often been willing to suffer and even to die for their convictions—it would seem to be more reasonable to accept the reality of Christian assurance than to deny it.

The Bible itself promises the experimental certitude to which truly converted people constantly bear witness. Let us examine a few salient passages. Jesus said (John 8:31, 32) to the Jews who believed on Him: "If ye abide in my word, then are ye truly my disciples; and ye shall *know* the truth, and the truth shall make you free." This agrees precisely with Christian experience, for the converted person always receives the impingement of truth upon his consciousness. Indeed, the factor that gives him deepest joy and satisfaction is that he has found the truth; that he needs to grope his way in doubt no longer. Jesus said, "I am the truth." When the soul finds Him, therefore, it finds the truth. The Holy Spirit is called "the Spirit of truth;" therefore when He comes into the heart, He gives witness of and to the truth. The regenerated soul knows "the truth as it is in Jesus."

Note another passage (John 7:16, 17): "My teaching is not mine, but His that sent me. If any man is willing to do His will, he shall *know* of the teaching, whether it is of God, or whether I speak from myself." Here again is the promise of the inner certitude of truth. We may add that it is the divine will for men to repent and believe. These are the conditions under which the assurance of truth comes. It is like going into a chemical laboratory for experimentation. One cannot get the correct result in any slipshod way, but must perform his experiment according to a fixed method. If he does this, he will get the correct result.

Otherwise he will not. In God's spiritual laboratory there are likewise conditions and laws—those of repentance and faith. But whenever these are present, the experience of truth comes. We have never known it to fail.

Another classical verse on Christian certainty is this (John 14:20): "In that day ye shall know that I am in my Father, and ye in me, and I in you." The context shows that "that day" refers to Pentecost when the Holy Spirit was poured out in plentitude of power upon the church. Here then is the clear teaching that the Holy Spirit begets the mystical union between Christ and the believer—"ye in me and I in you." It is the same teaching as that of Paul who said, "Christ in you, the hope of glory." Thus the believer is aware of the indwelling Christ. The guest in the heart is a heavenly one; and it is Christ, the personal Saviour who brings with Him His own credentials. We have known many persons to be converted, and have never known one who did not ascribe his experience to the Lord Jesus Christ; never to anyone or anything else. Who has ever heard of a Christian convert saying that his experience came from Plato, or Buddha, or Confucius, or any other human agent? All this agrees with what Christ said of the Holy Spirit: "He shall bear witness of me." And again: "He shall glorify me; for He shall take of mine, and declare it unto you." On the day of Pentecost Peter made this truth plain (Acts 2:32, 33): "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He (Christ) hath poured forth this which you see and hear." The blessed work at Pentecost was ascribed to Christ through the Holy Spirit. To this same truth every true Christian experience bears testimony.

The apostles also give assurance of an inner experience. Read (Rom. 5:1, 2): "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ . . . and we rejoice in hope of the glory of God." The word of pardon spoken in the chancery of heaven brings composure to the soul. We

have never known this sense of peace, deep and strong like a river, to come to a soul except through faith in the Lord Jesus Christ, the atoning Saviour, and in every case its source is known to be God. No one who receives it ever thinks of attributing it to alter-suggestion, auto-suggestion, sex-instinct or mob hysteria, after the manner of a number of crass modern psychologists.

Let us consider another beautiful proof text (Rom. 8:16, 17): "The Spirit Himself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Jesus Christ." Here surely is the seal of inner assurance. When our spirits are revived by the Holy Spirit, then they together bear witness to our adoption into the divine family. Then we know that we are God's children. Our hearts cry out, "Abba, Father." Millions on millions of people have had this experience; millions on millions have it now.

A great and uplifting saying of Paul is relevant here (Rom. 15:13): "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Spirit." Is it not true of every full-toned Christian experience that great joy and peace come to the soul in accepting Christ? Let me cite another great passage (1 Cor. 2:9, 10): "Eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us through the Spirit; for the Spirit searcheth all things, yea, the deep things of God." This sublime passage does not refer to heaven or the future life, as many people suppose, but to the present experience of the believer in the dispensation of the Holy Spirit. Yes, the deep things of God are impinged upon the believer's consciousness by the Holy Ghost. There is an esoteric element in our holy religion, as well as an exoteric element; for the inspired writer says, "The secret of the Lord is with them that fear Him."

Among the many Biblical passages relating to inner certification of truth and salvation, we will cite only one more (1 John 5:10-12): "He that believeth on the Son of God hath the witness in himself . . . And the witness is this: that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God, hath not the life." Nothing could be plainer than that faith in the Son of God is rewarded by an inner certitude of truth.

Having examined these Scriptural passages promising this inner assurance, we note that it is reasonable to expect God to impart such an experience, so that His people may not need to grope their way in darkness. A God who would hold Himself aloof from His people, who would hide Himself in thick darkness or conceal Himself behind mere natural law, would not beget within men's hearts much love, gratitude and respect. If, however, when we repent and believe, God forgives our sins, He surely will let us know; He will not keep the precious secret to Himself. He will not keep silent, and simply forgive us in His own mind. If I did you a wrong, and came to you and begged your pardon, you would not close your lips and remain mute; if you forgave me in your thought, you would express it in words. Surely God will be just as kind and considerate. True, justification is solely an act of God, but it is not an act which He keeps *sub voce* and *sub rosa*. A mute God—it is unthinkable!

The great saints of history bear clear testimony to the fact of religious assurance of truth and salvation. Few men have spoken more positively on this subject than Martin Luther, from whom I shall cite a few excerpts: "God must therefore witness to thee in thy heart that this is God's Word, else it is not settled . . . Men may indeed preach to me, but God alone can put it into my heart. He must speak in the heart or nothing results from it . . . And of this I must be as certain as I am that two and three are five." Note again: "God sends to Christians the very Spirit which Christ has, who is also a child, that together with Him they may cry, Abba, Father . . . There is personal certainty; we can feel the cry of the Spirit in the heart . . . It is the Holy Spirit's witness who, against the law and the feeling of our unworthiness, bears in the heart such testimony, and makes us certain of it. This testimony takes place in this way, namely, that, as the Spirit works in us through the Word, we feel and become conscious of His power, and of the agreement of our experience with the word or declaration of the gospel." "Thou must be as certain of the matter, that it is God's Word, as thou art certain that thou livest; nay, more certain; for upon it alone thy conscience must stand." Thus far Luther's ringing words. There is no dubiety about his testimony.

Our next thesis will lead us into the field of psychology. In recent years many attempts



have been made to account for Christian experience by ignoring or eliminating the supernatural. The unregenerate speculatist prefers almost any explanation, however inane and absurd, to the view that God enters human life and speaks directly to the soul. The doctrine of *Deus ex machina* is especially repugnant to many of the scientists of the day. Every plain and simple cause is tabooed; they must hunt around for some obscure cause. It is so much more "scholarly" to get at the basis of things by circumlocution rather than by the direct and narrow pathway.

And yet the great variety of explanations offered by these speculative psychologists prove the inadequate character of the naturalistic methods. We are bidden to correlate the Christian faith with the science and philosophy of the times. However, so long as the scientists differ so widely among themselves, we feel justified in advising them to correlate their variegated views first, so that we may know for certain what is the scheme with which we are expected to correlate our religion. Will anybody tell us what the consensus of opinion in philosophy is today? No one can, for each man seems to have a philosophy of his own. Therefore we believe it is wiser, safer and saner to hold on to the Christian world-view for a while yet.

In examining the several psychological methods of accounting for Christian experience, we shall begin with the Freudian school, or the self-styled school of psycho-analysis. However, it must not be thought that all Freudians agree; for we have the central column, the right wing and the left wing, and perhaps a good many little intermediate wings. One general principle of this school, however, is that religion has its basis and genesis in sex-instinct. It must not be thought that the sex-propensity is used to explain religion only; it is used to explain almost everything under the sun. All dreams, all neuroses, all psychoses, all errancies and erraticisms, all normal and abnormal experiences, are to be laid at the door of sexuality. While some people want to explain the universe by evolution, these analytical psychologists try to explain everything by the sex-instinct, and thereby attribute religion to a phallic origin. Hence they call themselves "eroto-genesists"—that is, they hold that all things trace their genesis to the pagan god Eros, the god of sexual passion. Surely it is an inadequate philosophy, on the very face of it. You cannot make one sector of human life the informing and causal principle of a

world-view. You cannot explain all life by only a fragment of life; nor all the diversity of the cosmos by only one segment of reality. If you would explain adequately all the universe and all life, you must take into account all the facts. The bane of the thinking of the day is the narrow world-views that are being imposed upon suffering humanity. Philosophy has become provincial. We must have a broader vision.

The psycho-analysts note that most people who become religious do so at the time that the sex-proclivities come into conscious activity; *ergo*, the one is the cause of the other; religion grows out of the sex-desire. For example, because young people at a certain time in life begin to fall in love, they are in a softened, mellowed, sentimental and loving mood; therefore they take to religion. The young man sees that the young woman with whom he is in love is religious; by that token he is also led to be religious.

Can it be maintained that this amazing theory furnishes an adequate and rational explanation of Christian experience? We must analyze the view of the psycho-analyst. The fact that some experiences are synchronous does not mean that the one is the cause of the other, although they may have a certain relation to each other. That a young man who loves a good Christian girl may for that reason be inclined to look upon religion with favor is not only probable, but it is right that it should be so. It proves that he has respect for her character and judgment, and such respect lies at the foundation of all true conjugal love. He may therefore rightly be led to consider the subject of religion seriously and favorably through her influence, just as another young man may be led into the same path through the influence of a father, a mother, a minister or a male companion. But now note this: If he does repent of his sins and accept Christ by faith, can his love for the girl give him assurance that Christ is his Lord and Redeemer, that the Bible is God's Word, that God has pardoned his sins? Think for a moment of attributing such experiences to sexual love! No; the assurance of pardon and salvation cannot come from a human source; it can come only from a divine source. We have observed the conversion of hundreds of young people, but have never known one Christian convert to assign his experience to sexual affection. In every case the convert himself assigned it to Christ, to a supernatural source. It is rational to believe

that the person who has had the experience, and not the speculative scientist, has first-hand knowledge and ought to be the most competent judge.

However, many conversions can in nowise be connected up with the sex-predilection as their cause. What, for example, had sex-instinct to do with Paul's conversion? There was no woman in the case whatever. The Biblical record—and that is the only norm of judgment we have—never intimates the remotest connection of sex with Paul's great experience. Nor can sex-propensity explain the conversion of Justin Martyr, who sought relief from his distress and doubt in most of the philosophies of his day, but found peace only when he accepted Christ as his Lord and Saviour. What had sex to do with Luther's experience when he realized that "the just shall live by faith," and knew that God had forgiven his sins? In not one of his biographies do we find the slightest intimation that a woman figured in his experience of deliverance from the bondage of the law. He never himself attributed his conversion to the sex-impulse. It was a good many years afterward that he fell in love with Katherine von Bora and made her his wife. Of all the narratives of twice-born men that we have ever read, we do not recall one which ascribed the assurance of pardon and truth to a woman or to sex instinct, even though a mother or a friend may have had a salutary influence in leading the person to Christ.

What is the natural time for people to fall in love and to mate? In their youth. What is the best time for them to become Christians? Also when they are young. "Remember thy Creator in the days of thy youth." Thus, according to God's own arrangement, the two experiences appropriately come together; but that does not mean that one is the cause of the other. Let us remember, too, that many children at a very tender age, years before the sex-desire comes out into their experience, become religious and in subsequent years cannot remember the time when they did not love and trust Christ as their Saviour. Young people are fond of play and frolic. Why do not the psycho-analysts attribute their religious experience to this propensity? They also do most of their growing physically during the period of adolescence. Is religious experience, therefore, only a matter of physical development? Thus we see that experiences may be contemporaneous without having a causal connection.

Some psychologists—Trotter, for example—attribute religion to herd-instinct; others think it comes from the social instinct; still others, like Smith and Perry, assign the origin of religion to the instinct for self-preservation; others declare that it arises from suggestion, auto-suggestion and crowd psychology. But scrutiny and analysis find all these explanations inadequate. To instance Paul's experience again, how can his marvellous moral and spiritual transformation be accounted for by, say, herd instinct? It certainly is a far cry from one to the other. Christ's appearance to him on the way to Damascus cannot be explicated by his social environment. The men with him were not Christians, but the very opposite. Neither could his conversion be explained on the basis of auto-suggestion. If we read the record of his Damascus experience and interpret it in the simple, honest way, without reading into it any preconceived notions, as Jung does in his crass way, we shall find that he was auto-suggesting the very opposite of what occurred. He was "breathing out threatenings and slaughter" against Christians as he pursued his journey on the Damascus road. He himself avers that he was "exceedingly mad" against Christ and His disciples, and thought that he was doing God's service by persecuting them. Suddenly he was stricken down and Christ appeared to him. Three days later he was baptized, the scales fell from his eyes, and he was bearing clear public testimony to the power of Christ as the Saviour of the world. How could auto-suggestion produce its very opposite? Nor can Paul's conversion be explained on the ground of suggestion from others or from the delirium of the mob. So far as we know, no one ever suggested to him that he should be a Christian. There was no mob present to throw him into hysterics—only a few companions, and they were opposed to Christ and His followers. No; none of these attempted explanations are either pertinent or adequate.

To what did Paul himself attribute his conversion? To Christ alone. It is probable that he knew most about it. If he did not have real and first-hand knowledge of its source, it surely is futile for us at this time to find the true cause. But he always attributed his experience to the power and grace of God through Jesus Christ. You never for a moment find him assigning any other cause. He almost took oath that he received his apostleship and experience from Christ alone. He averred again and again that it does not orig-



inate with men. It did not even come from the other apostles who had known Christ in the flesh. Paul surely ought to be the best judge of his own experience, especially in view of the fact that no other human personality has ever had so marked, profound and salutary an influence on the world. Yet through it all he declared, "The love of Christ constraineth me."

The Freudian school have much to say about the "sub-conscious mind." They also use the term, "the fore-conscious mind." In recent years Dr. House has contended that he has made an original contribution by adding the "super-conscious mind." He even tries to explain the Trinity by this three-fold division of the human mind. The Father, he maintains, is the super-conscious mind; the Son the conscious mind; the Holy Spirit the sub-conscious mind. But we think this explanation of the Trinity a very lame one. All the persons of the Trinity are conscious. Besides, the human mind is not tri-personal as God is, but uni-personal.

Does the theory of the sub-conscious mind throw any light on the question of Christian experience? It does not; it simply pushes the mystery of all thinking, feeling and willing back into an obscure corner—or you might say, into a blind alley. A liberalist recently tried to explain Biblical inspiration as "the up-gushing of the rich contents of the sub-conscious mind." And the man actually thought he was giving an adequate explication! He was an evolutionist, too, holding that man sprang from the same stock as the apes and baboons. Therefore, to go back a good piece, Biblical inspiration is "the rich upgushing of the sub-conscious mind" of man's sub-ape ancestor! What a "rich" explanation! And in the name of science, too!

We cannot help thinking that the term, "sub-conscious mind," is unfortunate. There are not two minds—a conscious mind and a sub-conscious mind. The human mind is not divided into compartments like a filing case. It is a unitary entity. There is only one mind, and whenever it functions, it functions integrally. The whole mind thinks; the whole mind feels; the whole mind wills. The word "faculty" is a good psychological term, for it is derived from *facere*, to do; thus a faculty is a specialized functioning power of the whole mind. But it is crude psychology to speak of the mind as if it were divided into parts, or as if there were two or more minds possessed by the same person. Just as each

person has one ego, so each person has one mind.

Now let us attempt a little psycho-analysis on our own score. The mind has memory in which facts are stored, as it were, for future use. No one will deny that. These facts were once in the field of consciousness, and were simply stored away. Many of them may be brought back into the conscious life, and some of them may never be—at least, during this mundane existence. The mind has also peculiar resources, which may sometimes be called forth by acts of the will; at other times they may burst forth in surprising richness with little or no conative effort. These facts no one can deny. The public speaker, for example, often surprises himself by saying things of which he did not suspect himself capable, under the inspiration of a great occasion. Certain potential powers of soul are converted into kinetic power. We might call them the reserve powers of the soul.

But is the problem solved by calling this strange potentiality the sub-conscious mind? Even if there were such a basement of the mind, nothing could be brought out of it that was not previously deposited there. Then how did it get its rich contents? Whence did they come? Did they come up from beneath or down from above? If from beneath, how could a higher quality evolve from a lower without help from a higher source? If those contents came down from above, why could not God operate directly on the soul as well as in the round-about way of the sub-conscious mind? One fails to see why He would prefer to come into men's minds by way of the cellar rather than by way of the door. Very much do we fear that this hypothesis of the sub-conscious mind has been invented for the purpose of pushing God as far back and as far off as possible. Too many speculative scientists of our day cannot abide the thought of the divine immediacy. "Let God keep away," is their motto. His personal presence and activity are looked upon as an intrusion—as *de trop*. But one thing is certain: no converted Christian has ever ascribed his experience of pardon and salvation to the up-gushing of the sub-conscious mind. Indeed, no! He has always assigned it to a supernatural cause.

The contents of a clear, full-toned Christian experience are rich and varied. They include a consciousness of God's existence; His personal presence, love and grace; a vivid sense of divine pardon; a feeling of peace toward God; an assurance of truth in Jesus

Christ; a foretaste of eternal life. Let us here note only one of these factors, the experience of pardon. The person who has this assurance realizes it clearly; he knows that it is God who forgives his sins; he never thinks that any one else does or can forgive sins. Now how could such an assurance be imparted by auto-suggestion? How can mere auto-suggestion inject God into the experience? How does the mind get the impression that it is God who pardons, if it is only a delusion of the mind itself? What kind of an instrument is this mind, anyway, that it should act in so irrational a way? If it fools itself in so high and holy a datum as a Christian experience, one may well lose confidence in all its operations and processes, even when the psycho-analyst credits Christian experience to auto-suggestion, sex-instinct or any other natural cause.

The theory of evolution is also inadequate to account for Christian experience. As it fails at every strategic point, being unable to account for the origin of matter, force, motion, life sentiency, personality, morality and conscience, so it fails to account for that divine, creative act which makes the penitent and believing sinner "a new creature in Christ." Consider just one point. The regenerated man receives the experience of truth in Christ, who says that He is "the way, the truth and the life." He realizes that this assurance comes directly from Jesus, the Christ. Then how could it be evolved from an animal ancestry? You might as well try to get something out of nothing as to try to account for Christian experience by the evolutionary route.

All humanly devised and manufactured explanations of a full-toned Christian experience, which begins at conversion and grows brighter and clearer as the years pass, have thus been shown to be totally insufficient. They are the inventions of those who have never had the experience, and who, for that very reason, are incompetent to form a correct judgment regarding both its source and its content. It does not come up from beneath; it comes down from above. It has its source in the supernatural; in the good and gracious and redeeming God. Jesus was a truer psychologist than the modernists are; for He probed to the heart of truth by saying: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit;" "verily I say unto thee, except any one be born from above, he cannot see the kingdom of God." The co-efficient of

every true Christian experience is the power, truth and grace of the redeeming God.

Does some one ask how the Christian knows that it is *God's* voice speaking in his soul; how he can be sure it is not merely the illusive working of his mind through action and reaction, through suggestion and auto-suggestion? Our reply is: when God speaks to the contrite and believing soul, He lets the soul know *who* is speaking. The divine voice carries its own credentials; its tones are self-evidencing. God says: "I that speak to thee am He, the loving Father, the redeeming God." How would a human father treat his child? Suppose some evening you put your little son to bed in the room next to your library, and then turn out the lights in his bedroom. Presently the little fellow's imagination becomes over-vivid, and he begins "a-seeing things at night," as one of our poets has put it. Then he calls out, "Papa, are you there? I'm afraid!" Do you disguise your voice? Do you make it harsh and frightful, so as to add to his fear? You know you do not; you speak in your own natural tones; indeed, you make your voice more soothing than wont as you reply: "Yes, I am here, my son; do not be afraid; I will take care of you."

So when God speaks to the penitent soul, distressed by fear of the law's condemnation, He does not disguise His voice, and make it rough and uncertain, but says in recognizable tones: "Fear not, my child; I am thy Father and thy God. I have loved thee with an everlasting love. Thy sins are forgiven thee." Yes, the voice of God in the soul is self-authenticating. Jesus made this clear when He called Himself the Good Shepherd, and said: "To Him (the Shepherd) the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. When He hath put forth His own, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Again He says: "I am the Good Shepherd, and I know mine own, and mine own know me." Thus the voice of Christ in the soul cannot be mistaken for another voice, nor for a subjective delusion. It is a clarion voice, a personal voice, authenticating itself, and imparting a lyrical experience of truth, pardon and salvation.

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"Live as if Christ died yesterday, rose this morning, and was coming back to-morrow."



## Do Genesis and Geology Agree?

By W. B. Riley, D.D., Minneapolis, Minnesota



HIS theme is one that brings the theologian and the scientist into conference, and compels either an agreement or a division of opinion. It is not the subject of the scientist only,

since the Scriptures are involved in it; it is not the subject of the minister only, since science is involved in it. It is a theme of which both must think; and, if deeply, then speak.

If the scientist is an unbeliever that cannot exempt him from the force of these remarks. The Bible has been in the world too long, and is believed in by too many people, for even an unbeliever to ignore it. It has seen unbelievers buried by the thousands; in fact, it has been the last spokesman at the grave of most of them, and men neither living nor dead, can escape either its speech or its final judgment. Our subject involves a question, but does not even suggest an intended answer. However, being clearly convinced that truth never clashes with truth, we hasten to say that whenever Genesis is properly interpreted, and Geology is perfectly understood, inharmony is as impossible as a conflict between God's revelation in "the ages of the rocks," and God's revelation in the "Rock of Ages."

Prof. George Frederic Wright, Oberlin's most distinguished scientist, truly said: "From every quarter, unexpected light is breaking in upon us from apparent darkness. The strength of the evidence of the truth of the historic statements in the Bible, is therefore, not diminished but rather increased by modern scientific investigation."

William B. Scott, of Princeton University, says: "In no science are there more open questions than in Geology, in none are changes of views more frequent, and in none, consequently, is it more important to emphasize the distinction between fact and inference, between observation and hypothesis! An open-minded hospitality for new facts is essential to intellectual advance."

Our theme, as it relates itself to The Order of Creation; to The Age of Man; and to The Occurrence of the Flood, involves a discussion of the first, sixth and seventh chapters of Genesis, and particularly of verses 1, 11, 24 and 27, in the first chapter; and the 24th verse in the seventh chapter.

### The Order of Creation

Sir Alfred Wallace, who with Darwin adopted the evolutionary hypothesis as a working base for scientific investigation, and whose interest in the Bible was never great enough to prejudice his thinking, remarks: "The agreement of science with Genesis is surely very striking." The man who makes himself familiar with the book of Nature, and with this opening chapter in the book of revelation, will be profoundly impressed by that parallelism. "Geology is the study of the structure, history, and development of the earth and its inhabitants, as revealed in the rocks." Genesis is a study of the structure, history and development of the earth and its inhabitants as revealed in The Book.

*Geology and Genesis agree in giving vegetation first place in Creation.* So far as I know there is not a geologist of the regular school who doubts that alga, is the earliest form to be found in the world's burying ground; nor is there any dispute in that school over the circumstance that plant life in great abundance appeared before animal existence.

George Frederic Wright says:

"The appearance of plants upon the earth preceded that of animal life. This is proven by the nature of the case, and by positive evidence. So far as is known animals are not able directly to assimilate mineral matter. Animals are compelled to feed either upon plants or upon one another; while the plants draw their nutriment directly from earth and air. Plants will also endure a much higher temperature than any known animal. Some varieties of plants will even exist at 220 degrees above zero; that is, they will not be destroyed by boiling water."

Every argument, therefore, in support of the evolution in nature, points to the fact of the appearance of vegetable life before animal life. The extensive deposits of black lead, or graphite, of Canada, is now generally accepted as a pure carbon, or coal, and consequently of vegetable origin. And there are men who believe that the archean rocks might hold vegetable features, but for the circumstance that heat has so metamorphized them as to destroy the earliest evidences of plant life.

The verse with which Genesis opens, "In the beginning," lays no time limit upon the creative acts of God. Scripture students are not shut up to the solar day in interpreting

any of the acts of God recorded in Genesis; God's days are creative days, as extensive in time as the rocks will require, when once the truth of their creation is clearly known.

Here, then, we have Genesis and Geology speaking together concerning the formless and nebulous state of our original world; and they are clearly together when order emerges from chaos in answer to the word of God, "Let the earth bring forth," and grass lifts its prophetic face to the freshly revealed, but imperfect, rays of the sun; and is followed in quick succession by "herbs and trees," the law of whose generation was established once and forever, "after its kind."

All claims that this original life was produced by a shining sun, by spontaneous generation, by inherent potencies, by any conceivable power, apart from the God of Genesis, is not science, but poor speculation; and Geology itself gives such theories no approval, and in the light of the book of Genesis, they are nothing better than godless unbelief. We are not ready to admit with so-called theistic evolutionists, that the speck of proplasm is as perfect a proof of God as is a completed universe, and logic insists that if men make such a speck the only god of the universe they render some intelligent account of the origin of the speck itself, and further account for the infinite potentialities in that speck, which, if it wrought out a universe, must have been not only as powerful but as infinitely wise as the God of the Bible. For while the illimitable number of planets, and unthinkable systems that fill infinite space, impress us to the point of awe, we can come back to a single perfected feature of life, namely, the eye, and if we attempt to account for it, have coerced from our lips "Only God!"

It is little wonder that Charles Darwin, long after he had written his "The Origin of Species" candidly exclaimed "The eye, to this day, gives me a cold shudder." And it will continue to give an ague to any godless atheist who looks into its limpid depths, and recognizes the infinity of wisdom in its organism and functions.

*Geology and Genesis agree in giving fish and fowl the second place in creation.* And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament or space of heaven." In the language of one writer: "We are not compelled to suppose that every class of winged fowl and every class of sea-monster was actually

brought into existence during that period"; but that certain and prophetic features of both appeared in that exact place is put past controversy by the investigation of this cemetery of the centuries.

Oberlin's great Geologist tells concerning the beginning of animal life upon the earth, "the sea, was first peopled with animals not having a backbone, such as the various kinds of shell fish," and later fishes with a backbone, then amphibious life, the frog and reptiles. "The origin of birds is less determined but there seems to be no doubt that they preceded the earliest mammals."

How remarkable! Moses had not opened the bowels of the earth to discover their contents. In spite of his matchless mind and his evident learning, it is not the least likely that, by pick and shovel, he first discovered nature's order and then recorded it in the first book of his Pentateuch.

The parallelism, then, between these two records is exactly such as to exclude the explanation of a fortunate guess, and to compel the view that science, properly interpreted, and inspiration correctly understood, speak together.

Once admit the opening sentence of Scripture, "In the beginning God," and Nature's puzzles are no longer unsolved or insoluble. Once admit the truth of that opening sentence and we have an instant, adequate, and the only conceivable, explanation; and the same shibboleth, for Geology and Genesis, voiced in the first instance through the stones of the earth; and in the second, through human speech, answer the one to the other, point by point, to the last particular.

*Geology and Genesis agree in giving vertebrate animals third place in creation.* In the University of Minnesota, we listened to a biological teacher, lecture in favor of the evolutionary hypothesis, marshalling fancies of mind in the name of facts, multiplying inferences in lieu of arguments, trying to secure an acceptance of mere speculation by calling it science; and yet the very chart that he drew on the board confirmed the Genesis story as to the order of creation.

He, too, had to admit that as one walked upward from the Archean and Paleozoic, through the Mesozoic, the Cenozoic, and Quaternary, to the present period, he passed from vegetable through sea life, and air life, to mammals, and that very order, according to the orthodox chart of present-day Geology, and honest biologists, is exactly such as is set



down in the opening sentences of the Book Divine.

It would hardly be necessary to remark here that the Bible does not require us to believe that all forms of mammals appeared at one time; there is no inharmony between Geology,—which will tell you that the lower forms, or partial mammals, appear first, and the more perfected mammals later, and the Genesis account of their place in the creative week. In fact, there is a strong hint in the Genesis account of this exact order; "the living creature" is mentioned first, "cattle" second, and that this is not simply an accident of statement, is argued in the circumstance that in the twenty-fifth verse the "beasts of the earth" first, and "cattle" later, and then "everything that creepeth upon the face of the earth, after his kind."

It is readily conceded to the orthodox Geologist, that true mammals like cattle and horses, cats, dogs and apes, were the last of God's creatures before the appearance of man. One cannot escape feeling a profound pity for the hosts of young men and women, who, in many of the Universities of the present moment, are being brought to believe that the Bible is an absurd book, not only devoid of science, but utterly destitute of the simplest veracity, and that its statements are diametrically opposed to discovered truth, and to believe in it is to be a mental mossback, an intellectual indolent. Alas for such nonsense!

The greatest thinkers of all centuries have not only believed in the Bible, but have been made great by the Bible. The very schools that now seethe with skepticism owe their existence to the plenary powers of Scripture, and the boys and girls who are being led away from God and the Gospel by certain superficial professors, absurd text books, and sovietized influences, would in many an instance be sitting at home with folded hands, vacant minds, hungry stomachs, and ill-clad forms, were it not for the inspiration, intelligence, and industry, begotten in the lives of their parents by perusal of and confidence in the matchless Word of God.

*Geology and Genesis agree in giving man the fourth and last place in creation.* It was the sixth day! The creative week was coming to a close when God said: "Let us make man in our image, after our likeness."

In the University lecture to which I have before referred, the Professor, after having declared the unproven proposition that millions, and possibly billions, of years had been

required to bring the earth from a molten mass to its present estate, cover it with verdure, and people it with animal life, dared the indefensible speculation as to the probable length of time to be given to the various ages, making up the sum total of a short eternity. Footing his figures, he found that he had accounted for it all, without giving one single minute to man.

In the free discussion that followed, keeping in mind Prof. Conkling's recent book, *The Direction of Human Evolution*, and his unscientific and unscriptural suggestion that man had probably been on the earth for the space of three hundred thousand to five hundred thousand years, we asked the Professor why he, being an evolutionist, gave no time or place for man's occupation of the earth; to which he candidly answered, and I think righteously, "Well, by way of comparison, it is too short to take account of." Once more Genesis is confirmed, man—the completion of God's creations, as well as the crown of the same! Genesis and Geology speaking together.

"A glory gilds the sacred page,  
Majestic like the sun.  
It gives a light to every age,  
It gives but borrows none."

### The Age of Man

It is impossible to study the Bible and escape the discussion of this subject. We do not believe in the infallibility of Ussher's Chronology, but we do hold tenaciously to the evident unbroken history of man recorded in this Book, and to the undeniable fact that his period upon the earth can be, through its pages, traced to a comparative certainty; and, in so doing, there is no conceivable acceptance of the now current theory that he has been on the earth somewhere between 300,000 and 1,000,000 years. Here again speculation runs rife, and devotes of a doctrine, out of flimsy material of the imagination, manufacture arguments, and then seek to give them substance, by calling them scientific facts!

*There is no conclusive evidence of the extreme age of the Earth.* In fact every argument that has been presented in defense of that theory is now tottering to its base.

The Werner, or "onion coat" theory of layers, is receiving fatal blows by the facts of modern discovery. Archean, Algonkian, Cambrian, Silurian, Devonian, Carboniferous, Jura-trias, Cretaceous, Eocene, Neocene, Pleistocene and the recent, are now found to be, not as was supposed,—uniform.

On the contrary, there are great portions of the Earth where certain of these do not exist at all. Other great portions where their order is changed, and often even reversed; and there are notable living scientists who contend that there is no sufficient proof that one stratum of rocks is older than another.

Prof. George McCready Price's volume on "The Fundamentals of Geology" discusses this theme elaborately; if he stood alone one might laugh him out of court, but when so capable a mind as was William Cleaver Wilkinson, of the University of Chicago, says: "It seems to me you have demonstrated the hopelessly unscientific character of the hitherto accepted geological notions," thinking men give attention. When so great an authority as Prof. A. H. Sayce, of Oxford, writes: "The book puts old facts in a new light, and confirms Sir H. Howorth's arguments which have never yet been answered by orthodox geologists," it lends power to Price's pen.

When Prof. Luther T. Townsend, of Boston University, remarks: "The book ought to have a place among college text books" and when Prof. Franklin Johnson of the University of Chicago says: "It is a remarkable piece of logical reasoning," and George B. Bailey, professor of Geology in the University of California, writes: "I think you have peeled the 'onion coat' theory completely. Your book is like finding a spring after toiling through the dry-as-dust desert," it would seem quite well worth while for a senior in high school, or student in the university, to conclude that the *ipse dixit* of his class teacher had not settled to a second the age of the Earth.

The argument from the great peat and coal deposits is no longer an effective evidence of untold ages. If one will consent, with Isaac N. Vail, the geologist, that this world once had an aqueous ring round about it, akin to the inner ring that revolves about the planet Saturn, it will enable him to explain instantly the tropical atmosphere that enveloped the entire Earth, characterized by a humidity that would explain the rank and rapid growth of vegetation, in such quantities as to account, in a short time, for all the graphite, peat, and coal deposits of the Earth, and at the same time show exactly how, by a cooling process, that ring was broken, and that upper ocean poured its contents upon the earth in "the flood" recorded in Genesis.

What proportions this ring might have taken we do not know, but it is claimed by scien-

tists that 19,000 miles away from the surface of Saturn revolves an ocean, an aqueous ring, 8,000 miles broad and 100 miles thick! Genesis tells us that originally a similar condition existed concerning our earth. "And God made a firmament (Heb. *rakia*, *expanse*) that divided the waters which were under 'the expanse' (or firmament) from the waters which were above 'the expanse' (or firmament)."

Such a ring would in all probability give to our entire world a humid and even torrid atmosphere, by which a few thousand years would suffice for the rank vegetable deposits now being uncovered by pick and spade.

The argument of hundreds of thousands of years, from the Niagara Falls and the St. Anthony Falls, is also failing. Such dependable authorities as George Frederick Wright of Oberlin, Dr. William Andrews, Prof. Winchell, fix the time required for the cutting of these channels between 5,000 and 10,000 years, and they are men who have perhaps given more study to it than any names that can be called.

Professors Holmes, LeConte, Boyd, Dawkins, Gandry, Favre, and others, admit that though the glacial period commenced in more remote time, it was not withdrawn until recent times—an argument which would hardly seem to need emphasis in view of the fact that great glaciers are still with us.

When the last argument is in, we are confident that these "cons" with which the professed scientists of the day "have filled their quivers" will be found as unsubstantial and pointless as are the arguments for evolution.

*Geology holds no indication of the countless centuries some accord to man.* The half million years of Conkling, the millennium of millenniums of Osborne, and the ages untold of Davenport, will eventually make these names, now honored by some, to stand more in mock than mark!

Notwithstanding the plaster busts of New York's "Hall of Man" and San Diego's stucco "Anthropology Exhibit," there is no dependable proof that one upright individual worthy to be called *Homo Sapiens* ever set foot on the earth at as remote a period as seven thousand years since! "The Hall of Man" is unquestionably the greatest hoax ever imposed upon an unthinking public or perpetrated against unsuspecting youth.

The argument for remote man from flint chips, arrowheads, bone implements, carved wood and other evidences of the human hand, brought from deposits that hold fossils of pre-



glacial animals, is no longer accepted as a proof that man has antiquity of history, for the double reason that the convulsions of the earth and the baptism of the flood are entirely sufficient to account for this commingling, and no more centuries are needed for the history of man upon the earth than are recorded in that matchless Book that has stood every test of historic time, namely, the Bible.

*There is no authenticated specimen of pre-historic man known to the researches of science.* In saying this, I do not forget the New York hoax,—“The Hall of Man!” Nor do I intend that unschooled men and women and callow youth shall be imposed upon by so preposterous and unproven an output! The Anglia skeleton, lately paraded as a prehistoric man, is, on further investigation, proven to have had no Simian ancestry whatever, but to have enjoyed good English blood and doubtless a Christian burial!

The Piltdown Man, Charles Dawson's remarkable discovery, is now scientifically shown to be the combination of a modern human skull with the jaw of a chimpanzee, giving perfect occasion to Alfred Waterson McCann's fling at the doughty professor “Instead of an incipient ‘Dawn Man’ we have here a comic cartoon under the caption, ‘Good night, Mr. Dawson!’”

*Pithecanthropus erectus!* Our old friend of college days! How we grieve to lose him! But there was no evidence whatever that he was even entitled to his name, or lived at a time that justified his reputation. He, too, seems to be a collection of animal and human bones ingeniously combined and imaginatively formed to stand once more in the midst of his fellows. But alas for the proofs that he is pre-historic! They, like many bones brought forth from the bowels of the earth, to the end of the whole list of Osborne's cement menagerie, perish and crumble in the light of day.

The scientific accuracy with which these ancient mortals, or immortals as the case might have been, are reproduced, is shown in the circumstance that one of the most famous of them, whose proportions were reckoned by a famous Dutch scientist, loomed as large as Fatty Arbuckle, while Prof. Osborne's own expert in measuring pre-historic dead men produced the same individual after the size and pattern of Charlie Chaplin! Who will say that Science is not accurate, or dispute with Mr. Osborne the dead certainty that his plaster cast Freak Show is not in perfect

keeping with the pre-historic Simian *Homo Sapiens?*

When the last word on this subject is spoken we have no fears whatever, but that it will be found to agree perfectly with the statements of Scripture, and confirm the faith of men who have put their trust not in college “princes” but in God's Christ and sacred Scripture!

Finally, the third point in the agreement between Genesis and Geology, manifested in the occurrence of the flood.

*The fact of the flood is affirmed by all the families of the earth!* This statement is not only not disputed; it is not even debated. The Encyclopedia Britannica article, written from the standpoint of evolution and with the evident intent of discrediting Scripture, admits that this tradition has girdled the globe. Question what nations you please, and either in traditional or written form, they give an account of the flood.

But there are men who try to make it out that the Bible account was borrowed from one of these traditions. Unprejudiced students know that the opposite is true. The traditions rest upon the same event, but unlike the Bible, being uninspired and not divinely protected, they have become corrupt in form, fantastic in expression and even ridiculous to reason.

The Bible account, however, remains simple, direct, dignified, certified! It not only records the flood, itself, in language capable of scientific explanation, but also the escape of Noah and his house in a vessel adequate and ample. According to the proportions of Genesis, his ark was 562½ ft. long, 93 2/3 ft. wide and 56¼ ft. in depth, comporting favorably with the “Celtic” of the White Star Line, which was 700 ft. in length, 75 ft. in width and 49 1/3 feet in depth.

The corrupted and degenerate accounts of the flood found in other nations prove the incident, but reveal the difference between the report of an inspired prophet and the aberrations of tradition.

A notable Scientific writer says of the flood, “This great world catastrophe is now as well established as is the destruction of Carthage or the burning of Moscow,” but one can hardly be content with even that concession. It is better established than either, for its contributions to the valleys of the world and its marks upon the mountains of the same are as extensive as the continents themselves!

*The statement of the flood in Genesis is positively proven in Geology.* The highest mountains of the earth and practically every range upon it are inlaid with indisputable proofs that the sea once prevailed there. Fossil fishes, sea shells and other varied forms testify to the day when the waters of the earth prevailed over all its lands, while almost unbelievable heaps of animal bones, tightly packed together and entombed in special spots of earth, prove that they perished by no natural cause, but were overwhelmed and buried by a universal catastrophe, which either drove them to the last possible retreat that held hope of escape, to die in heaps, or else by waves that washed them into these great piles and covered them with the sand and vegetable deposits such as now encase them.

Through all the days of college life and successive years of study given to this subject, we never saw in print any rational explanation of either coal or nitrogen-potash-deposits, until we read the statements of those more recent scientists who, divesting themselves of prejudice and comparing the facts of geology with the flood account of Genesis, presented a clear and reasonable explanation of it all.

If one will accept, with open mind, three statements from Genesis, this conundrum of the ages clears. The first is the statement of "the waters which were above the firmament" (Gen. 1:7)—Vail's aqueous ring. The second and third appear in the dual declaration in Gen. 7:11 "The fountains of the great deep were broken up" and "the windows of heaven were opened," a catastrophe resulting from the evident combination of cooling to such a point that the aqueous ring was no longer suspended but broke and poured its contents, as thru windows, upon the earth, tipping the globe to a new axis which broke up "the fountains of the great deep," spilling every ocean of earth over all continents and throwing the world itself into a wobbling state which would later create tidal waves, that one scientist terms "true translation waves," to travel at the equator at the rate of a thousand miles per hour, and easily account for the great gulches torn into mountain sides, lipped out of valleys, and finally for the eventual beds of the oceans themselves!

It is amazing how many difficulties fade when one accepts this Scripture philosophy. The fossil forms on the top of these mountains are not antique, they are comparatively modern, and would have been carried there and deposited by such whelming waves. The tem-

porary loss of equilibrium would account for the covering of the polar ends of the earth with snow and ice, and when it finally settled down to its present axis, leave enormous glaciers to melt and waste with the progress of time, as also in its valleys and channels.

It would also account for the presence of tropical animals at the poles, and for the instantaneous cold that killed and then congealed and preserved them. It is the only explanation that has come to our view that satisfactorily accounts for the enormous coal deposits now being discovered in Arctic regions. In fact there are many reasons to believe that it was this breaking of the aqueous ring, bringing a flood upon the earth, and this loss of the old axis that would shake and crack the earth at points, pouring the waters in upon the internal fires and producing the upheavals, that made the greater mountain ranges of the world—catastrophic effects before which the mind of the scientist has staggered, and for which he has never yet produced a satisfactory explanation.

This study of geological formations, with their strange deposits of flora and fauna, finds in all literature but one adequate explanation, and that is written into the Genesis flood record. To this day islands are being created, the bottom of the sea is being broken from time to time and forced into sub-sea ranges, and while the earth's crust has cooled to such an extent and thickness that these catastrophes occur on a smaller scale and less often, it is the same combination of fire and water that effects the kindred result.

The Genesis report of the flood is like that of the Creation, brief and pointed, descending to no particulars whatever, except as it reveals God's dealing with man in both judgment and redemption.

George Frederic Wright does show that Noah kept a log book for the period of 370 days in all of which time his vessel was afloat, but not one word of his harrowing experiences, the miraculous preservation of his ship and family, the throes of an unbalanced world, the rising of mountains and the deepening of seas! The Bible is a revelation of truth, not a gratification of curiosity.

*Geology is itself a gospel of the grace of God!* The world's traditions of a flood are written in the eternal archives of the earth, and those traditions are infallibly recorded in the book of Genesis, and Genesis puts its emphasis where the emphasis belongs—on the personality and power of God, the judg-



ment that befell a sinful world, the relation of prophecy to salvation, the symbolism of an ark, the saving of the righteous and the re-peopleing of the earth through a faithful house. There is no gospel with God left out.

There is no gospel if sin be not judged and righteousness be not approved and rewarded. There is no gospel if the sinner is not shown a way of salvation. There is no gospel that leaves out of its revelation types of the true Saviour, even Christ.

But if we lower our eyes from heaven to earth and if we were able to turn its layer-pages and peruse them carefully and understand them perfectly, we would stand all

amazed before the revelation of sin that wrought havoc in the earth, of righteous judgment executed against iniquity, of grace in salvation proffered to an unworthy people, of the great doctrine of election as revealed in Noah and his house; and then, if we studied this history of the past, prophecy would lift our vision to the rainbow and remind that while God would never again destroy the earth by flood, the fires of his judgment will one day cleanse the same, and as in the days of Noah, only them that believe will find in Christ the Ark sufficient for their soul's salvation!

## The Revelation of John Interpreted for Modern Readers

By Lawrence Keister, D.D., Scottdale, Pa.

### Introduction



HE Revelation of John is essentially Hebrew as regards its imagery, Oriental in its method and appeal, and Christian in its spirit and aim. It belongs to the Apocalyptic literature which grew up among the Hebrew people and continued to flourish in the first century of the Christian Church. The Oriental mind is impressed by its hidden meaning and its dramatic method.

It represents human life and history as it is, in process and even in outcome, but it conceals as well as reveals, it is cryptic as well as dramatic. The imagination is afforded abundant materials and sufficient incentive. The overthrow of evil is certain, though long delayed, and the vindication of righteousness so long in the balance is complete and final. The spirit and aim of the book are clearly Christian.

Christ is presented in the first chapter as "the faithful witness, the firstborn of the dead, and the ruler of the Kings of the earth". He is worthy of confidence, obedience and love; as a leader he is not limited by death; his authority, though spiritual, is exercised over the Kings of the earth.

He remains the Saviour of men, but is highly exalted, an added fact that must be taken into account. It plainly appears in the first three chapters and also in the last, but is easily discovered in the movements calcu-

lated to distinguish between the evil and the good and thus lead on to the final triumph of Christ and his servants over all enemies however subtle, numerous or powerful.

The study of Revelation requires due appreciation of these three elements, these three distinguishing marks, if errors, misapprehensions, and misinterpretations are to be avoided. Perhaps no book of the Bible has been so much misunderstood and misread and hence we are partially prepared for the statement that, "a thousand commentaries on the Book may be found in a library in London, all of which profess to unfold its mysteries, and yet all differ so that only one can be true."

Great interest has been manifested and a zeal, often a mistaken zeal that is deeply deprecated by Dr. John Watson, in these withering words: "Were it possible to place a foolscap on one of our most sublime ideas, and turn immortality itself into absurdity, it is done when a vulgar imagination has peddled with the details of the future, and has accomplished a travesty of the Revelation of St. John."

Dr. Philip Schaff speaks of the "amazing amount of nonsense, false chronology, and prophecy which has been read into the Apocalypse."

Frederick Palmer tells us that "there are still those who are tied to literalism in exegesis, whose world is so bad they cannot endure it without hope of a speedy deliverance,

who see no reason why God should not do anything they wish and that these have been inclined to fix the place and the hour when Christ would descend through the clouds, and by a mighty convulsion transform the world into his kingdom."

After weighing these several warnings we may be more interested than ever to enter into and appreciate the message of the last book of the New Testament canon. There is a sense in which John wrote to be understood. According to Divine command he has not sealed up the words of his prophecy, which indicates that his heavenly visions are intended to afford instruction for our present life, and consolation amid its conflicts and sufferings. "The early Church was not deceived in expecting Christ in their own day", according to the Rev. Frederick W. Robertson. "He did come though not in the way they expected." Their error in interpretation is not to be charged up against the book, nor should our own misinterpretations be permitted to obscure its teaching or lessen its value.

The nature of our task is plainly summarized in the following quotation from Dr. Bernhard Weiss:

"God has given the revelation of future things to Christ, and from him the prophecy of this book comes. The opening of the book of the future is but the figurative representation of the truth of the Messiah, who has completed the work of salvation, has himself looked into the mystery of the divine purpose."

According to this discriminating statement, we have before us something very definite and, therefore, need not become confused by the multitude of events, the mighty manifestations of evil, or the glory revealed in these heavenly visions. Our safety here as everywhere depends entirely upon our loyalty to our Lord.

As "an inspired work of art" the Apocalypse appeals to the poetic imagination. The mind must be constructive, yet every thought must be brought into captivity to Christ, for in him all things consist in Revelation in a very definite manner and in a very high degree.

If "Revelation means the uncovering of that which has hitherto been covered," as Dr. William Milligan asserts, "the drawing back of a veil which has hung over a person or thing, the laying bare of what has been concealed, then the book before us is a revelation instead of a mystery."

In his volume entitled, *The Apocalypse of John*, Isbon T. Beckwith, D.D., declares:

"Not only is the day of fanciful interpretation past, the book is no longer an enigma. Much as scholars may differ regarding many interesting questions pertaining to it yet these questions do not profoundly affect the view to be taken of its fundamental scope and contents."

In perfect security we can proceed a step farther with the assurance of Dr. Schaff that

"the prophecy of the Bible differs widely from the oracles of the heathen, and the conjectures of far-seeing men. It rests on revelation, not on human sagacity and guesses; it gives certainty, not probability; it is general, not specific; it does not gratify curiosity but is intended to edify and improve."

Some have supposed that it was intended to present a detailed account of all the events in the history of the Church from its very beginning to the coming of Christ. Samuel Macauley Jackson tells us that

"it is solely for the purpose of edification and not in order to satisfy our curiosity, that God has permitted us to see, on the one hand, through the eyes of Moses, the stream of times issuing forth from eternity, and on the other, through the eyes of John, the times returning to the sea of eternity."

The Book of Revelation is intended to reveal Christ to us in an aspect not fully unfolded in the four Gospels. We must know him as risen, as reigning, as supreme in heaven and on earth, in order to serve him with the confidence and the courage of true Christians. The things that are here revealed belong unto us and we are within our rights when we enter into this part of our inheritance.

We are taught to appropriate the blessings and avoid "the plagues which are written in this book." Our feet rest upon the earth but our conversation is in heaven. Though invisible, the spiritual is not unreal, but, on the other hand, the most real, easily transcending material things and definitely determining life and character, things present and things to come. Christian faith sees the ascended Christ who lives and reigns within us and above us, and, like Moses, we are prepared to endure as seeing him who is invisible.

*I—The Ascended Christ and the Seven Churches.*

The last book of the Bible, commonly called "The Revelation of John," was no doubt written after the Synoptic Gospels and before the Fourth Gospel, which appeared near the close of the first Christian century.

It proposes as its object, "The revelation of Jesus Christ, which God gave him to show unto his servants". This revelation is re-



quired in addition to what has already been given in the earlier writings.

It has a practical value in presence of persecution in that it links our Lord with the life of the Church and even the affairs of the nation.

It is "the epic of Christian hope", but it served another purpose also, namely, to prepare believers for the spiritual conception of Christ which is found in the Epistles and in the Fourth Gospel.

It portrays the ascended Christ as one whom Christian people ought to know in his triumph and exaltation. It describes him in terms suited to "his servants", not speculative thinkers, but persons who are actively engaged in the great task of human redemption.

To live cheerfully, and to labor courageously in the midst of surrounding heathenism, Christian people of the first century needed to know their relation to the ascended Christ, and to act in perfect confidence as to the happy outcome of Christian faith.

The Apostle John, who here names himself contrary to his later practice, was the servant chosen to receive this revelation from God and to transmit it to others who are called servants. His personal knowledge of Jesus Christ, as this was subsequently embodied in his gospel, enabled him to grasp this new revelation in its full significance and distinctive features as compared with that which had been given in the earth-life of our Lord.

Believers already knew Christ in his humiliation, but they must know Him also as He is in heaven and as He now manifests Himself in the movement and processes of history. He is "the faithful witness" among men the same yesterday, today and forever; "The first born of the dead", the leader of men in immortal life as well as in the present state; "and the ruler of the Kings of the earth", a third fact no less real than the other two, and like them to be accepted with the same assurance.

Believers are called upon to incorporate in their thought and life the knowledge that "He hath made us a kingdom, priests unto His God and Father", that to Him belong "the glory and dominion forever and ever," and that His purpose is to reveal Himself as supreme over all when "He cometh with the clouds, and every eye shall see Him."

He entered history at one particular period in order to establish His relation to all history since all history comes within the scope of His plan and purpose. "I am the Alpha and the

Omega, saith the Lord God, who is and who was and who is to come, the Almighty."

The place where John was when he received this revelation from heaven, the time, also, and his own state of mind, are recorded by him, showing conclusively that he never lost his bearings or his self-possession.

"I, John, your brother and partaker with you in the tribulation and Kingdom and patience which are in Jesus, was in the isle called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, (*i.e.* the Sabbath day,) and I heard behind me a great voice as of a trumpet."

He occupies a definite place in this visible world in which we live but has access also into the invisible. His position with reference to heaven and earth calls forth no explanation, for one who is in the Spirit has both realms open before him. He holds his place in the natural while he surveys the supernatural without being confused and overcome by the greatly enlarged prospect.

Hence it is that in his record of all that transpires he sets forth plain teachings in plain terms while he employs highly figurative language in depicting the course of events, the evolution of evil and the development of truth. His symbolic language serves to conceal his meaning from the curious and morally indifferent, from enemies and opposers, but yields his meaning to those who are mentally and spiritually prepared to receive it.

John's description of the ascended Christ stands alone, for no description of the physical appearance of Jesus was ever furnished by the New Testament writers; but the glorified Messiah still wears the human form which the beloved disciple knew so well before the Ascension. While this description harmonizes with the conception which we find in the Gospels, the kingly and judicial attributes of our Lord are exalted and emphasized.

Dr. Bonar affords us this explanatory epitome:

"He that holdeth the seven stars, and walketh among the seven golden candlesticks—source of light in heaven and earth and watchful guardian of the Churches; the first and the last and the dead and the living one—to whom all things belong, the crucified Christ and the risen Lord; from whose mouth proceeds the sharp two edged sword—the judge, the searcher, the executioner, God's true minister, who beareth not the sword in vain; his eyes like fire and his feet like brass—symbolizing his penetrating glance and his repellancy of evil; who hath the seven Spirits and the seven stars, *i.e.*, the fulness of the Holy Spirit and this for ministry in his Church; the holy, the true, the holder of David's Key,—the fountain head of

holiness, faithful to his word, true successor of David, heir of his house and his throne; the Amen, the faithful witness, the beginning of the creation of God, *i.e.*, the true witness of the Father and the one who created all things by the word of his power."

The two symbols, according to Dr. Beckwith, the lamp stands and the stars with their context, represent the Churches in two different aspects: the one the Lord's presence in his Church, the other the might of his holding hand.

Thus we see that the ascended Christ as described in Revelation has a commanding appearance and exercises powers that are only hinted at in the first three Gospels. His character remains unchanged, but in this new revelation it shines out in strength and majesty amid the glory of heaven and the mighty conflicts of earth.

His interest in mankind is unabated and His love for men is still measured by His death on the cross. He appears, "in the midst of the candlesticks", always active and interested and shows His human sympathy and consideration by laying "His right hand" on the prostrate form of His servant and saying to him in reassuring tones, "Fear not".

He describes Himself in terms that remind us of his humiliation while they plainly emphasize His exaltation: "I am the living one and I was dead and behold I am alive for evermore". He acknowledges His responsibility for the welfare of men when he commands John to write the things he saw and would yet see for the instruction, encouragement, and consolation of his fellow-servants.

The Christ of the Cross and the ascended Christ are one and the same Person, and in order to know Him He must be known in His heavenly glory as well as in His earthly humiliation. He must be known as He knew Himself: "I am the first and the last, and the Living one." He was dead, as Christian people of the apostolic age well knew. They knew that He rose from the dead, but this was not to be the limit of their knowledge or the end of their interest. "Behold, I am alive for evermore, and I have the keys—sign of authority—of death and of Hades."

What the ascended Christ says of Himself must be written into the life of Christian people if they are to withstand the insidious appeal of sinful men or the open opposition of organized evil; if they are to illustrate Christian life in conduct and character and personality; if they are to honor their glori-

fied Leader on earth and be worthy of a place at his right hand in heaven.

The ascended Christ is personally interested in each one of the seven Churches of Asia Minor; there are seven and not merely one; seven lamps instead of the seven branched candlestick; the seven together representing the Church Universal. As Dr. Maclaren explains,

"the New Testament seer saw not a lamp with seven arms rising from one pillar, but seven distinct lamps—the emblems of a unity that was not formal but real."

The seven messages of Christ to these seven churches are thus summarized by Dr. Bonar:

"First, Christ sustains a common relationship to them all, exercising authority, oversight and moral discipline. Second, he speaks to them all. Third, he promises great blessings to overcoming in all for resisting evil is characteristic of all Christians (other men condemn evil in words but Christians resist it); it is a personal matter and a matter of difficulty, yet Christians do overcome evil. Fourth, Christ demands attention to the voice of the Spirit in all the Churches."

Christ's perfect knowledge of the churches, their excellences and defects, plainly appears, and, also, His purpose to hold before them the true standard of Christian faith and life. His authority over them is asserted, while His interest in them is intelligent and sympathetic. His interest is personal, embracing the individuals who compose the churches, their faults and failures, their sacrifice and service. He assures them that it is His purpose to reward them for faithfulness, and to chastise them for lukewarmness, lack of love, and permitting the teaching of false doctrine without protest.

Evil men and women are not to be suffered to exercise their influence unrebuked. As He is personally interested in them they are personally accountable to Him, and their relation to the Church is based on their relation to Him. No ecclesiastical organization and no human leader can take the place that He alone can fill. The spirituality and holiness of the Church as created and sustained by Him is symbolized in the words "the new Jerusalem, which cometh down out of heaven from my God" (3:12).

The spiritual leader of each Church is called its "angel" representing, as Dr. Milligan explains, "that Church in action." He cooperates with Christ and the Holy spirit in work that is primarily spiritual and supernatural.

He is classed with angels from heaven, invisible messengers of God who come forth to



fulfil their appointed tasks. The work of the Church comes within the realm where angels rejoice over the repentant sinner and, we may well believe, over the saint also who wins a moral victory.

The Christ who is above and beyond, whose presence is promised in the midst of two or three who assemble in his name, appears in the midst of all the Churches and sends his message to each through its appointed leader. Though each epistle is addressed to a Church in the person of its angel, the concluding exhortation and promise are addressed to the individual Christian and each is called upon to hear for himself.

The word *alethinós* (3:7) means true, as opposed to spurious, unreal, imperfect, and is characteristic of John, appearing eight times in his Gospel, four times in his First Epistle, and ten times in the Apocalypse.

According to Dr. Beckwith "the Amen (3:14) is a personal designation of the one in whom verity is personalized." Thus the character of Christ is clearly defined by these and other marks as He appears in the midst of the Churches while the presence of the Spirit in each one of the seven is assumed as known by all and active in their interest.

The spirit continually speaks in each Church and anyone who has the faculty of hearing can receive his message. The presence of the Spirit and the ability of men to hear and obey his voice are not called in question but failure to respond to his teaching becomes evident. The one command given to all alike is, He that hath an ear, let him hear what the Spirit saith to the Churches.

Had men failed to follow the spirit? Had all the Churches so failed? Or is this a part of Christ's message that cannot be omitted because it is always essential? All three may have been true as all three are true today.

Dr. Beckwith asserts that, "the principal office of the Spirit spoken of in the Apocalypse is that of revealer and inspirer", which harmonizes with the teaching of the Synoptists but falls short of the full development of the doctrine of the Spirit as found in the Fourth Gospel. What is required in the churches today more than a commanding sense of the presence and power of the Spirit and a corresponding desire to obey him? In this materialistic age the command of our Lord to respond to the Spirit's leadership remains in force with no limitation and no loss of value for the individual Christian, the appointed spiritual leaders, or the Church as a whole.

It is through the personal presence of the Spirit that Christ becomes real to believers today and the Church powerful and victorious.

## II—A Door in Heaven, a Throne and a Book with Seven Seals.

In chapters 4 and 5 we are taught that heaven is accessible to men; that the divine government centers in the spiritual; that the problems of earth are first solved in heaven; that the wisdom of heaven is offered to men through the merits and mediation of the Christ;—teachings that are eminently reassuring amid the mixed state of the present life and the persecutions to be endured by all who renounce sin and profess salvation.

John saw a door opened in heaven affording him entrance, limited, perhaps, and hence not called a gate, and also an opportunity to behold this realm which is invisible to mortal eyes. There is, then, a way open from heaven to earth and from earth to heaven, in the interest of both. Interchange of thought and life is possible, resulting in the greatest good to the lower sphere.

John hears a voice also, and when he speaks of it as "the first voice I heard," we think at once of the voice he had heard on Patmos (1:10) and the one he now first hears in heaven as the voice of the Christ. His mind registered his first impressions and he is able to tell us just when his vision of heaven began.

This voice said to him, in tones authoritative and far-reaching: "Come up hither and I will show thee the things that must come to pass hereafter". He explains how he complied with the command and how he was prepared to witness and understand the unaccustomed visions of his heavenly visit,—"Straightway I was in the Spirit,"—even so he entered heaven and saw the throne of God and Him who sat thereon.

Attention is first fixed upon the One who occupies the throne and the rainbow that half encircles it. The former is described in terms that represent the glory of the divine Being, while the latter reminds us that salvation is still available. This throne is not the throne of judgment which John subsequently saw (20:11), but the center of moral government and true worship for earth as well as heaven.

Around this throne the four and twenty elders occupy their thrones and take their part in the continuous acts of adoration. Their white robes symbolize purity and their

crowns of gold are crowns of victory. The elders represent the saints of the Old and New Testaments, the number being the double of twelve, includes the Church of both covenants.

The seven lighted lamps before the throne are the seven Spirits of God, "indicating the perfection of manifestation and ministry of the Spirit, by whom we are taught to worship and obey." "The seven Spirits signify not the seven fold operations of the Holy Spirit, but the Holy Spirit seven fold in his operations," not manifold movements but intensity of action.

Four living creatures have place before and round about the throne and a definite part in the worship of God. Their six wings suggest capacity for movement and ministry, while their eyes round about and within signify superior powers of perception and self-consciousness.

But who can rightly estimate their real significance? One writer asserts that "the four living creatures answer by contrast to the four world-powers represented by the four beasts." Others aver that they are typical of the four most conspicuous orders of animals; still others hold that they denote the gospels, that is, the Christian Church. Dr. Charles J. Vaughn says:

"As the four and twenty elders are the representatives of the Church, so the four living creatures are representatives of creation. The number four is characteristic of the earth, with its four quarters, four corners and four winds."

Two facts attest their exalted character and relative importance, they are near the throne of God and take precedence over the elders in the order of worship.

The symbolism of the Apocalypse is to be read not narrowly and minutely, but in its broad outlines and its general meaning. In chapter five, verse five, Christ is spoken of as a Lion, yet when John sees him he appears as a Lamb (5:6). His person and work are not fully manifested to the inhabitants of heaven and earth and hence symbols are used, even symbols that appear inconsistent, to convey a conception that cannot be defined or stated in ordinary forms of expression. Says Prof. Henry C. Sheldon.

"It is the peculiarity of the Apocalypse, that with images of majesty and resistless authority, with the throne and the iron sceptre, it combines the image of gentleness. Through all its delineation of might and wrath and judgment runs the thoroughly Christian sentiment that the supremacy

is with the spirit of gentleness and sacrifice, that the Lamb is the conqueror of the beast."

The worship of God proceeds in heaven without interruption and without weariness (4:8), however impossible this may seem to men on earth. As nature around us and the stars above us never weary us but are always attractive and restful, so the worship of heaven is perpetually interesting and refreshing having none of the limitations of a human conception but the depth and newness and atmosphere of a divine creation.

The four living creatures cease not to say: "Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who is to come." They resemble the Cherubim described by Isaiah (Isa. 6:2) and are superior in intelligence, character and position, entering deeply into the divine thought and life, but not fully made known to men. They know God as He is and appreciate His attributes. Their worship is inspired within them, though it is called forth from without, and shows an even balance, harmony, beauty, truth, life, to which the spirit responds in glad recognition.

What has been called the eucharistic hymn of these four exalted intelligences is only mentioned in the ninth verse. They worship God as holy, Almighty, and self-existent while the elders worship Him as the creator of all things and the object of their faith and devotion.

"Worthy art thou, our Lord and our God, to receive the glory and the honor and the power for thou didst create all things, and because of thy will they were, and were created."

From Rev. 13:8, we learn that redemption is wrought out in heaven before it is offered to men and written in history. In Rev. 5, we are told in symbolic language the same great fact, the manner in which it is established and the approval of all the heavenly intelligences. In the right hand of Him who sat on the throne John saw a book written within and on the back close sealed with seven seals. "There is no space for further writing showing that it contains the whole counsel of God with regard to the subject of which it treats." (*Pul. Com.*) The writing part visible and part enclosed is God's writing and the seals indicate the guarding of these expressions of the divine will.

The "book" is symbolical of the mysteries of God, a part of which are made known to us by Christ who will eventually make all things clear when we shall know as we are known.



The seals are to be loosed and the book opened if one can be found who is worthy to render this service. Worthiness is the one principle of selection, for moral excellence is required in one who leads in moral redemption. Universal search reveals a single one who meets the condition whereupon announcement is made that "the Lion of the tribe of Judah hath overcome to open the book and the seven seals thereof."

Before the worthy one was found John wept, for he was personally interested in the result, but is reassured when he sees "a Lamb standing, as though it had been slain, having seven horns, indicating complete authority, and seven eyes, representing perfect knowledge. The seven eyes are the seven Spirits of God, sent forth into all the earth for instructing the spirits of men.

As the Lion of the Old Covenant and the Lamb of the New he takes up the task of man's redemption and the ordering of history in the interest of the Kingdom of God. Only in heaven could John be taught things that were to come to pass on earth, and only as he was in the Spirit could he understand what he saw there.

A new song, the song of redemption, is sung by the four and the twenty-four bowing low in reverence and using harps and bowls of incense which are the prayers of the saints. They sing:

"Worthy art thou to take the book and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a Kingdom and priests; and they reign upon the earth."

"Nothing is more plainly taught us (5:10) than that Christ's reigning, His power and His Kingdom are a spiritual reign, a spiritual power, a spiritual Kingdom; though the Jews and our Lord's disciples themselves frequently erred by supposing that His Kingdom would be a visible worldly power." (*Pul. Com.*)

Unnumbered angels take up the theme with mighty voice: "Worthy is the Lamb that hath

been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." With intelligent interest they enter into this new revelation of God, His wisdom and power as exercised in the interest of His creatures. Their mighty chorus is followed by the response of every created thing, in heaven and earth, with ascriptions of praise "Unto him that sitteth on the throne and unto the Lamb, the blessing, and the honor, and the glory, and the dominion, forever and ever." The four Cherubim render the Amen and the four and twenty elders bow low in reverence and silent worship.

John's powers of observation and description correspond with his exceptional opportunity. Heaven and earth came within the range of his vision and the compass of his hearing. They are not confused but remain distinct in his thought as well as in his perception though they are related more intimately than he had supposed, for they are united in one comprehensive program.

The throne of God is the center of the life and government of heaven; the One who creates and redeems comes forth from the presence of God; the attributes of God are discoverable by His creatures to the farthest frontiers of creation, for God is no stranger in His universe.

The ascended Christ has been shown in the midst of his Church and so in like manner God is manifest in history appointing leaders, forming ideals, governing movements, anticipating the outcome. His presence is manifest to all who have eyes to see, wills to obey, hearts to harmonize with him.

There is a door of entrance into the presence of God and men may become parts of the new moral order in which spiritual life unfolds with genuine freedom and sweet consistency, a life which is fundamentally related to life as the seer beheld it in heaven.

This is the first of a series of articles by Dr. Keister on "The Revelation of John." The second will appear in the October issue.

## Cowper and His Hymns

By William H. Bates, D.D., Greeley, Colorado



IN an article on the hymnist and poet, William Cowper, in the February *BIBLE CHAMPION*, it was said, "It would be interesting to speak of different ones of his hymns, the occasion of their writing—they have histories—testified effects, etc., etc., but necessity confines attention to a single hymn."

In that article attention was necessarily confined to one hymn, "There Is a Fountain Filled With Blood." It may be of interest to have some knowledge of other hymns.

It will be recalled that Cowper was relieved of his distressing despair while reading his Bible in the garden at Dr. Nathaniel Cotton's asylum, after eight months' treatment, the pas-

sage that brought relief being Romans III. 24, 25, "Being justified freely by his grace through the redemption that is in Christ Jesus," etc. It was this experience that inspired his hymn on "The Light and Glory of the Word".

"The Spirit breathes upon the Word,  
And brings the truth to sight;  
Precepts and promises afford  
A sanctifying light.

"A glory gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age,  
It gives, but borrows none.

"The hand that gave it still supplies  
The gracious light and heat;  
His truths upon the nations rise,  
They rise, but never set.

"Let everlasting thanks be Thine,  
For such a bright display,  
As makes a world of darkness shine  
With beams of heavenly day.

"My soul rejoices to pursue  
The steps of Him I love;  
Till glory breaks upon my view  
In brighter worlds above".

Because of his constitutional malady, Cowper was a man of moods. Though much under the cloud, the affectionateness and longing of his heart toward God found expression in a hymn which, because of its truthfulness to Christian desire, the Church will never let die. Few hymns have oftener been voiced in special music by composers. It was on Genesis V. 24, "And Enoch walked with God: and he was not, for God took him".

"Oh! for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb".

But when he came out from under the cloud, how his muse could soar aloft in jubilation! as in his hymn on "Joy and Peace in Believing".

"Sometimes a light surprises  
The Christian while he sings;  
It is the Lord who rises  
With healing in his wings;  
When comforts are declining,  
He grants the soul again,  
A season of clear shining,  
To cheer it after rain

"In holy contemplation,  
We sweetly then pursue  
The theme of God's salvation,  
And find it ever new;

Set free from present sorrow,  
We cheerfully can say  
Even let the unknown morrow  
Bring with it what it may.

"It can bring with it nothing,  
But He will bear us through;  
Who gives the lilies clothing,  
Will clothe His people too;  
Beneath the spreading heavens,  
No creature but is fed;  
And He who feeds the ravens,  
Will give His children bread.

"Though vine nor fig-tree neither  
Their wonted fruit shall bear,  
Though all the field should wither,  
Nor flocks nor herds be there:  
Yet God the same abiding,  
His praise shall tune my voice;  
For while in Him confiding  
I cannot but rejoice".

The Olney Hymns Collection consisted of 348 hymns, of which Cowper wrote 68 and John Newton 280. Cowper's contribution would doubtless have been greater but for a return of his malady. His hymns were written almost entirely within two years—from 1770 to 1772. His very latest contribution, however, was in 1773, a hymn which has been called the greatest hymn ever written on the subject of Divine Providence. Of it Dr. Theodore L. Cuyler says: "It justly ranks among the sublimest compositions in the whole range of sacred song".

When the writer, in one of his parishes, was preparing a list of hymns to be committed to memory by the children of the Sunday-School, he asked one of his ladies, whose literary and musical taste he thought to be surpassed by none, to select what she considered to be the ten best hymns for the purpose. She instantly named, as first of all, this hymn, which, she said, was the first one committed to memory in her girlhood. It was composed, as Montgomery expresses it, "in the twilight of departing reason."

Cowper just then thought he was doomed to end his life in the river Ouse which flows through Olney. He ordered a post-chaise and bade the driver to proceed to a certain spot. For some reason this spot could not readily be found, and as he considered this the only spot for such a suicide, he reluctantly gave orders to turn the chaise homeward. Arriving home, he wrote this hymn, "Light Shining Out of Darkness", "as if to express the faith and love which he retained so long as he possessed himself".



"God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

"Ye fearful saints, fresh courage take.  
The clouds ye so much dread,  
Are big with mercy, and shall break  
In blessings on your head.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain".

There is an incident connected with this hymn that it is well to remember. It was in Lancashire, England, just after our civil war, when the "cotton famine" was on. One of the mill owners called his operatives together, and told them that because of the lack of cotton he must close the mills. It meant poverty to him and ruin to them. Flickering hope sank in black despair. Presently a delicate, sweet girl,—she was a Sunday-School teacher—thin and pale with suffering, started and sang two stanzas of this hymn:

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face".

A sunburst of hope came over the despairing company when the touching and comforting strain was ended. It proved a prophecy. The proprietor determined to struggle on a while longer, and soon the mill was running again at full work.

James T. Field says that to have written such a hymn was an achievement that "angels might themselves envy".

Dr. Cheever has well said: "If Cowper had never given to the Church on earth but a single score of those exquisite breathings of a pious heart and creations of his own genius, it had been a bequest worth a life of suffering to accomplish". What a bequest, then, must be

more than three score hymns!

But our topic must not preclude us from saying just a word about Cowper as a Poet.

After the writing of the Olney hymns, his mind went into dark eclipse. He recovered his sanity a second time under the treatment of Dr. Cotton. One evening, to amuse him, the brilliant Lady Austen told him the story of John Gilpin. He lay all night laughing at it, and the next day he turned it into verse. It was published anonymously. Henderson, a well-known actor, recited it. It brought down the house, and soon all England was laughing at it. It seems to me one of the most delightfully funny things ever written.

This achievement gave his friends, Mrs. Unwin and Mrs. Austen, a thought, and at their instance he undertook right serious work. As a result, into a state of English society that was virulently infidel and shamelessly profligate, he projected those poems, emphatically Christian too—before me are more than 550 octavo pages of his poetical writings—which made him the most distinguished poet in the last half of the eighteenth century.

The years went on, with alternating sunshine and shadow, until his best friend, the widowed Mrs. Unwin, was stricken with paralysis and died, when his soul sank into deepening and unrelieved gloom. For three years he survived, tenderly cared for by John Johnson, a grand-nephew, and other friends. Dropsy supervened, and he died April 25, 1800, at the age of 68 years, 5 months and 10 days. He was buried in St. Edmund's Chapel, in East Dereham, Norfolk. On his tomb is a touching inscription written by William Hayley (1745-1820), his poet-friend and biographer:

"Ye who with warmth the public triumph feel,  
Of talents dignified by sacred zeal,  
Here, to Devotion's bard, devoutly just,  
Pay your fond tribute, due to Cowper's dust!  
England, exulting in his spotless fame,  
Ranks with her dearest sons his favorite name.  
Sense, fancy, wit, suffice not all to raise  
So dear a title to affection's praise;  
His highest honors to the heart belong;  
His virtues formed the magic of his song".

The house in which the poet lived—at the corner of the market-place—was opened to the public in 1900, the centenary of his death, as a Cowper Museum, and it contained relics of both Cowper and Newton. On the facade of the Cowper Memorial Church is a statue of him.

Gentle, timid, sainted Cowper! Peace be to thee, and blessings upon all those to whom thy words have been a blessing!

# THE SANCTUARY

## The Passing of the Burden

By J. H. Jowett, D.D., London, England

Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved.—Ps. 55:22.



HIS is a stormy psalm, abounding in threat, indignation, fear and pain. The tempest rages right up to the confines of my text. Here, in the text, there is a temporary lull in the violence of thought and feeling. The driven, terrified pilgrim is becoming possessed by the recovering light of assurance, and the trembling heart is quieted into momentary peace.

In the earlier outbursts, the psalmist is meditating relief from his burden by the way of flight. "Oh, had I the wings of a dove, then would I fly away." We have all known the inclination. We all know the critical moment when we are contemplating seeking relief by leaving our tasks. "I will just leave the whole thing; I will get away from it!" Such flight is usually fruitless. We carry our burden with us. On the further shore it sits upon us still.

And yet there are some types of burden in which the refuge of flight will be found to be a rare and splendid defense. "*Flee youthful lusts.*" In these matters flight is the only method of salvation. There are some atmospheres in which evil desire inevitably becomes irritated and inflamed. Our only refuge is to get away from them. Flee from any oil that would feed the unclean desire. If you are inclined to be feverish, passionate, voluptuous, flee from the inflammatory material on which the temper is fed. Get away from inflammatory books. Give up inflammatory companionships. Seek refuge by flight. "Flee from idolatry." Do not take part for a moment in the temple worship of an alien god. Do not sit in the temple of Mammon. Do not play with worldly maxims. Do not think there is security in partial worldliness, in a moderate compromise. We do not need to wear the entire dress of a smallpox victim, in order to acquire the disease. A bit of ribbon will do it! And if we presumably turn our backs upon the world and the worship of Mammon, and yet retain and hug one worldly expediency or practice, we shall be accounted the followers of an alien god.

But the majority of burdens cannot be disposed of by the method of flight. In flight they are inseparable companions. We have no resources but to cast them on God. What becomes of them when we take them to the Lord? There are some burdens which pass away, even while they are being recounted. They evaporate in the telling: To talk about them to God is to lose them! If you take a dimmed, steamed mirror into a dry, sunny room, the obscuring veil passes away, and the mirror becomes clear. And there are some burdens which perplex the spirit, and hinder its outlook, which, when we take them to the Lord, pass away like mist in the sunny light of the morning. Let me mention two or three:

There is the burden of fearfulness. What is this burden except the lack of assurance? The depression is born of uncertainty. The soul moves in fear, because it does not feel the presence of God. The lack of assurance breeds the restless offspring of anxiety, fretfulness and care. Now this is one of the burdens which evaporate in the telling. Fearfulness is always the companion of little faith. The Master has told us this in a very significant sentence. "Why are ye fearful, O ye of little faith?" The largeness of the one term is always proportioned to the smallness of the other. If we have little faith, we must have large fearfulness. If we have triumphant faith, fearfulness is abolished. "Perfect love casteth out fear." While we are talking to our Father, the sweet genius of assurance returns. Our faith awakes. Our love revives. The heart grows calm in spiritual fellowship. "Cast thy burden upon the Lord," and, even while thou art telling it, the burden will disappear.

There is the burden of perplexity. Here, again, is a burden which frequently disappears while we are describing it. If we take it into our Father's house, even if it does not pass entirely away, it will be so eased that it will not crush us like an iron garment. We shall have freedom of movement.



It is a beautiful experience in the lives of the saints that, when they take their burden to God, they frequently find the clue even while they are bowed in prayer. The atmosphere of devotion is favorable to revelations, and visions are multiplied when souls are upon their knees. "When I thought how I might know this, it was too painful for me. . . . *Until I went into the sanctuary of God.*" He took his perplexity into the presence of God, and considered it in the atmosphere of the sanctuary, and the pain and the burden of it were gone! "In thy light shall we see light."

There is the burden of guilt. No man can reverently and penitently take this burden to the Lord without losing it. It goes in the telling of it. "Father, I am no more worthy to be called thy son, make . . ." "Bring forth the best robes." The confession of ignoble sonship had not been fully uttered before the Father called for the robes of restored salvation. "So I saw in my dream, that just as a Christian came up to the Cross, his burden loosened from off his shoulder, and fell from off his back." "Cast thy burden upon the Lord."

And yet there are some burdens which are not removed even when we take them to the Lord. They do not disappear in the telling. Is there some other gracious ministry of the loving Lord? Yes, if the burden remain, the bearer of it will be strengthened. "There was given to me a thorn in the flesh. . . . Concerning this thing I besought the Lord thrice, that it might depart from me, and he hath said to me, My grace is sufficient for thee." The apostle cast his burden upon the Lord. He asked that it might be removed. The burden remained but the apostle was strengthened! "Mostly gladly therefore I glory in my weakness."

This is the way of the Lord. Some burdens are permitted to remain. Perhaps the burden is an unwelcome and unpleasant duty. Perhaps it is some physical infirmity. Perhaps it is prolonged labor in a wageless and most exhausting sphere. What then will God do with us? "*He shall sustain thee.*" The Lord will deal with the bearer of the burden. He will increase thy strength, and so in reality diminish thy load. This word "sustain" is a fine, wealthy word of most comforting content! There is in it a suggestion of the ministry of a nurse. He will deal with us as though we were infants. He will be to us the great mother-God. And He will manifest toward us all the tenderness of a nursing ministry. There is also in the word the suggestion of food. He will feed us. He will give to us the bread of life. He will increase our

vitality. He will make our powers more alive, more wakeful, more exuberant. And I find in the word the further gracious meaning of "support." He will carry me, if need be. "Hold thou me up!" cries one of the psalmists. The word indicates one of the beautiful ministries of our Lord. We have seen the strong elder son taking the arm of his weakly mother, and holding her up. The kindly service is illustrative of the helpful fellowship of God. "He is at thy right hand."

The concluding word of the text is purposed to heighten the assurance of the psalmist into the peace of absolute certainty. "*He shall never suffer the righteous to be moved.*" The life that is held by God, possessed and inspired by God, will be delivered from all trembling uncertainties. On the one hand, he will not be dismayed by a frown or a threat; nor, on the other hand, will he be enticed by some bewitching fascination. He will continue his way unmoved. The road will be straight; the walk will be firm; his footing will be sure.

The Bible appears to exult in its proclamation of the fine, confident "walk" of the man who companies with God. He does not move with the trembling solicitude of one who steps upon miry clay, but he strides out with the confident step of a man whose way is upon rock. This is ever the issue of intimate fellowship with the Lord. Men are delivered from fearfulness, and fickleness, and weakness. Their hearts are encouraged and lightened, and the heavy burden becomes a tolerable load. "Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved."

The world is extremely beautiful,—it is brimful of beauty,—of more beauty, a thousand-fold, than the keenest sense has ever yet discovered. How dim and poor the love of the beautiful is, in most minds; in how many is it almost wholly wanting! . . . But is it not better to have little of it, or none, than to permit it to fasten our eyes, and our thoughts, and our enjoyments to this earth; to make us love it for itself, and be content with it; to dim our thoughts, and weaken our desires and aspirations after a higher happiness than can ever come through the senses? For this is the "lust of the eye." And when is this enjoyment of the beautiful the happiness of the eye, and not its lust? It is when you cannot see the beautiful, and delight in it, without recognizing it as His work, His gift, and as the expression of His own perfect order and perfect live.—*Theophilus Parsons.*

## "Grieve Not the Holy Spirit"

By A. William Lewis, D.D., Long Pine, Nebraska

"Grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption."—Eph. 4:30.



WAS much interested in the Editorial of The March issue of THE BIBLE CHAMPION on The Holy Spirit. It was an amazing revelation to me. Is it possible that the Christian Ministry of America to-day can be so ignorant of the most vital part of the Gospel? It is certainly disastrous to detract from the glory of Christ's Divinity; but it is yet more suicidal to "*sin against the holy spirit*". Jesus spoke of this emphatically. "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin". (Mark 3:28,29.) Again, "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:31,32).

I have sometimes marvelled that other Ministers did not speak on the subject of the Holy Spirit. I have always emphasized the necessity of the Spirit's work for salvation and for sanctification. At union services I generally make this the first theme; but I have failed to get the other Preachers to respond. I never thought of connecting this lack of loyalty to Him with "modernism." If that is a part of the "liberal" theology, then it is sealing its own doom. Whenever possible I religiously eschew theological controversies. Let us study our vital theme. I wish to maintain my position in the BIBLE CHAMPION, as purely *devotional* and *inspirational*.

The Old Testament Dispensation failed to reach the masses; for God could not save man **from the outside**. History proves the necessity of something more vital. The Son of God became one of us that He might bring into Humanity, into Human Nature, His own divine life. Having perfected His part He returned to Heaven; and He sent the Holy Spirit to apply this work of grace to the individual heart and life. From that moment the Day of Pentecost, the Kingdom of God on earth was solely in the hands of the Holy

Spirit, the Third Person of the Trinity. This is the *gospel*. The Revised Version of the New Testament rightly uses the personal pronoun, to express His Personality.

The sin against the Holy Spirit to-day is the ignoring of His personality, as one person of the Trinity. In the controversies we are sickened with the surfeit of arguments against the Divinity of Christ, as the Son. Whereas the Holy Spirit is seldom, mentioned, and His grace is even less often implored!! Many Christian Ministers in U. S. A. seem to be more ignorant of the Gospel they are supposed to preach than the disciples of John in Ephesus before Paul arrived. (Acts 19:2).

All the promises of Jesus for the coming of His Kingdom were contingent upon the Gift of the Holy Spirit. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send Him unto you". (John 16:7). "The Comforter, even the Holy Spirit, Whom the Father will send in my name, He shall teach you all things". (John 14:26). "He charged them not to depart from Jerusalem but to wait for the promise of the Father". (Acts 1:4). The election of Matthias in the place of Judas was not authorized; and the Holy Spirit prepared Saul of Tarsus, and chose him to be the Twelfth Apostle, Paul. The Holy Spirit is entrusted wholly with the affairs of the Kingdom of God on earth. "Grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption".

Man grieves the Holy Spirit of God when he refuses to accept Him as his Teacher. By the Holy Spirit alone can we understand the Gospel. Jesus promised, "He shall teach you all things". The things of the Kingdom are spiritual; and they must be spiritually perceived. The natural mind cannot grasp these things any more than a blind man can understand color. Saul did not know Jesus Christ, nor understand His Gospel until the Holy Spirit touched him, on the way to Damascus. What the Christians of to-day need, who degrade Christ to the rank of a mere man, is to "receive the Holy Spirit as their teacher. Jesus said to Peter, when he made the great confession upon which the Church was built, "Flesh and blood hath not revealed this unto thee; but my Father Who is in Heaven". (Matt. 16:17).



"Wherefore I make known unto you, that no man speaking in the Spirit of God saith Jesus is anathema; and *no man can say Jesus is Lord but in the holy spirit.*" 1 Cor. 12:3.

"Now there are diversities of gifts, but the same Spirit. . . . And there are diversities of workings, but the same God Who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit; and to another gifts of healings in the same Spirit; . . . but all these worketh the one and the same Spirit, dividing to each one severally even as He will". 1 Cor. 12:4-11.

Man grieves the Holy Spirit of God when he refuses to open his heart to the love of God in Jesus Christ. He does not want to lose his passionate love for the pomp and pleasures of the world; and he keeps his heart closed and barred against the Christ. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with Me". (Rev. 3:20). Many Christians grieve the Spirit because they only let Him into part of their life. No man is a Christian until the Spirit enters his heart; and no man is fully consecrated until his heart is "filled with the Spirit". Then Pentecost is repeated.

Man grieves the Holy Spirit of God when he refuses to do what he believes God wants him to do. How often we hear people shamelessly saying, "I know I ought to do it", while they do not try to do it! That is why the inhabitants of earth are not all Christians today, in this Twentieth Century of the Christian Era. Abraham Lincoln saved the Union, because he made it the one aim of his life to do what he thought God wanted him to do. The millions at the present time that are making the will of God their meat and drink are the salt of the earth, saving it from becoming like Sodom.

Man grieves the Holy Spirit of God when he refuses to worship God. In every human being there is a desire to worship God, as there is in the lovely flower a tendency to turn to the sun. Some few are so grossly animal that they school themselves not to worship God. The great majority of the delinquents just neglect this worship. The Spirit strives with them; but they turn away and grieve Him, in Whom alone they can be saved. The first cry of the awakened soul is for the Holy Spirit to enable it to pray and to worship God. "God is a Spirit; and they

that worship Him must worship Him in spirit and in truth". We all need continually to ask the Holy Spirit to help us to pray aright, and worship aright. "We know not how we should pray as we ought; but the Holy Spirit makes intercession for us". He helps our infirmities in this and in everything that pertains to life and godliness. The reason so many do not attend Church is because they have not learned to love worship. When they do go, they are in search of something startling or dramatic or scientific; but the purpose of the Church services is to bring the worshippers more fully under the influence of the Holy Spirit of God through worship. An empty Church may not imply any lack in the Preacher; but it may indicate a lack of spirituality in those that ought to fill the Church. How many on Sunday grieve the Holy Spirit!

Man grieves the Holy Spirit of God every day of the week by his lack of spirituality. His mind is filled with the material objects, to the exclusion of the higher possibilities of life. He sees in his fellowman a chance to secure some gain, rather than seeing an immortal brother man, whom he may be able to help spiritually. He sees his work as a means to gain money. With his muck rake he grovels in the physical things, which cannot in themselves make him a better man, nor fit him for the Kingdom. We may do all things "as unto the Lord, and not as unto men". Jesus did material things, but always with the spiritual mind, that builds character.

"Come Holy Spirit, Heavenly Dove,  
With all Thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours."

## TWO FUNDAMENTAL TRUTHS

Christianity has maintained its existence and reached its present importance on the basis of two beliefs: the divine origin and supreme authority of the Bible, and the perfect humanity and deity of Jesus Christ. There are a multitude of propositions varying from these two fundamental truths put forward in the name of Christianity, but there is not a particle of evidence that, if the early disciples of Jesus had adopted any of these views differing from the teachings of the early church, Christianity would have survived for two centuries after the crucifixion of Jesus. Whatever arguments may be put forward in support of these views, they are not the Christianity of history, and they have no right whatever to claim the name.—*Watchman-Examiner*.

# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

Many take their vacation in August. Since a change is often as good as a rest, it is a splendid rest for most people to think of religion and their spiritual wellbeing. Personally I find some of the sweetest hours of my life in thinking of the goodness of God, and the wonderful revelation of His will in the Bible. His promises are a downy pillow, full of inspiration.

After the heat and exhaustion of July and August, September comes with its grateful coolness and balm. It puts new life into hope and energy. The spiritual life is always superior to the physical; and it should be able always to go before the physical in every upward climb towards higher manhood and womanhood. Let us this month consider our real strength.

## Conscience

Acts 24:10-21

"He that looses a good conscience has nothing left worth keeping." But "a conscience void of offence toward God and men always" is a fortune passing valuation. It may be a mystery, but it is practical, and always present. Some do to their conscience what an African did to his watch, as told by Dan Crawford, who wrote the book, "Thinking Black." He thought it was a bad thing for a watch to go after sunset. He boiled it to stop "the beelike buzzing in its stomach."

"The spirit of man is the lamp of Jehovah" (Prov. 20:27); and conscience is the only possible point of contact between the soul of man and God. This is the impassable abyss between man and monkey. Man has a soul with its conscience. By it we have the sense of duty, and obligation to God.

Is conscience always right? Alas! No. Saul of Tarsus was going by his conscience when he persecuted and killed Christians. It is true when it is entrusted to us; but it may be grossly perverted. A nail near the compass in a Cunard Liner caused a deflection of the course by 200 miles, enough for shipwreck. Some have a "weak conscience" (1 Cor. 8:7). Others have seared their conscience as with a hot iron (1 Tim. 4:2). Ignorance or false information may pervert conscience. It is vital that we "true" our conscience by the Bible, by the words and life of Jesus. We must daily ask the Holy Spirit to keep our conscience true and sensitive. In a fog off Newfoundland the man on the Bridge has felt the chill of an iceberg, and thus avoided a collision. A sensitive conscience will thus warn us of sin. Many neglect this warning, like the people of St. Pierre, Martinique, when warned for five years by the rumbling volcano, of Mt. Pelee.

Conscience tells us what is right and what is wrong. It has nothing to do with expediency or policy. Mind considers nature; but the conscience considers God, our soul, and the souls of others. It is not given us that by it we may judge others. Let us exercise ourselves strenuously to live day by day with an approving conscience. Conscience makes heaven or hell. Tennyson wrote, "Reverence conscience as King." Jesus always had a "good conscience."

## The Urge of God in Man

Hebrews 10:19-25

By what power can we endure unto the end? Our strength often becomes weakness. The best human energy is like vapor. But read this: "Let us hold fast the confession of our hope that it waver not; for He is faithful that promised; and let us consider one another to provoke unto love and good works, not forsaking our own assembling together, as the custom of some is, but exhorting one another."

This text is a dynamo. Provoke is a strenuous word, from the primary meaning of sharpen, incite. It is our word "paroxysm." This is no mild, complacent, common-place soothing. Some like just to "comfort one another" and "feel to thank God for the joy of His grace." But "provoke" has an *urge* in it, just suited to our times. The love of many has waxed cold. (Matt. 24:12.) Evil is rampant on every hand. Philosophy is undermining the faith of myriads. Let us stir up one another. Let us pray exceedingly to God to stir us up to love and good works.

The urge of God is His love, the only power that can make us able, and keep us active and hopeful. The love of our text is *Agape*, the love of God, "The Son of his Love." What love! The love of the Holy



Sacrament, the Lord's Supper! Jesus brought that love to earth. His Holy Spirit now waits to endue us with that love, until we are charged with the divine power to win immortal souls. Then, and only then, can we "provoke unto love and good works."

This is the purpose of gathering together to worship God. By this we receive greater grace, and stir up one another, and become like Jesus Christ.

## The Angel in Evangelism

Acts 8:26-40

Many are afraid of the word evangelist. It is used in the Bible only in referring to Philip, and the "work of an evangelist." In my youth I was in terror of an evangelist. Let us think of the New Testament evangelism. There was an angel in that ev-angel-ism. We need to emphasize the angel.

Evangelism is just a transliteration of the Greek word which means to "speak well of." The word used in Acts 8:35, translated "preached" unto him Jesus, means literally "Spoke well of Jesus to him," commended Jesus. The evangel is always "good tidings." As Ian McLaren put it in the mouth of the Scottish Mother, giving her final word to her son, as he was about to preach, "Say a good word for the Master." That is evangelism.

What has changed Japan from being intensely militaristic to be most humanly peaceful, to the extent of giving up Shantung, etc.? The Japs are finding the angel in Christian evangelism. What is the only hope of China? It is the angel of God in Christianity, as preached by the missionaries and taught in the Christian colleges and read in the Bible, which has become the "best seller" in China. On what do the British place their greatest reliance in India? It is on the evangel of Jesus Christ. What can save society in America? The *Evangel*.

How can we help our friends most and best? By commending Jesus to them. Many are amazingly ignorant of Jesus even in America. A woman in U. S. A. not long ago said "she did not know that Jesus was anybody, only a name to swear by!" How much do the high school scholars know about Jesus Christ? How much do the college boys and girls know about Him? Let some one send out a questionnaire.

If we hope to evangelize others, we must know Jesus, and we must live as well as speak our Gospel, our evangel. A little girl was playing with another, and came into the house very much ruffled. After twenty minutes she

said to her mother, "Why, I almost forgot that we are both children of God." And she went out to play with another spirit within her. I fear many grown up Christians forget.

## The Church Is Christ's Body

Colossians 1:9-29

The church is not a new institution; but many are densely ignorant about it. In past years its human side has been so conspicuous that there is some excuse. Today the essentials should be accentuated. The leading statesmen of earth have appealed to it for help. Our Presidents rely upon it. It is common talk that the Church of Christ is the only hope of the world, in its present chaos.

Paul on different occasions stated that the Church is the *Body of Christ*. There are two interpretations of this figure of speech. He probably thought of the mortal body of Jesus. While in the flesh Jesus was identified with His body. The way people treated it, they treated Him. It represented Him, as our body represents the one who dwells within it. So now the Church represents Jesus Christ; and as men treat it they treat Him. He is the head, and the different branches of the Church are the different parts of the body. The sacraments are His heart.

Some today may prefer the other interpretation. This is an age of incorporated bodies. The Church is a company of Christ's followers, who are incorporated to act for Him, to do business for Him, to honor Him Who is the Head. As our Government is Democracy organized; so the Church is the Kingdom of God on earth organized, incorporated. The Church should be the purest form of Democracy; and everything should be done in it in accordance with God's will, made known to the members through His Spirit, in answer to prayer.

The Church is not a fetich, nor is it an "Ark of the Covenant." It is the Gospel of Jesus Christ *At Work*. Its worship is intended to keep all the members in close touch with Christ; so that they may have His mind in everything. They are not merely to be in perfect accord one with another, but have the spirit of Christ to go out and win others to the fellowship of service. If we belong to Christ we ought to belong to His Church, and help to make it more and more a "going concern." It is optional whether you belong to a lodge or society; but your allegiance to Jesus Christ makes it imperative that you join His

Church. The Christian Endeavor Society has as its motto, "For Christ and His Church." Jesus says, "Follow Me." "This do in remembrance of Me." "Go ye into all the world and preach the Gospel to every creature." He will not be satisfied, cannot be satisfied, until the whole earth is within His Church, "Jesus shall reign."

### Christ the Power of God

1 Corinthians 1:18-31

Power appeals to man. The sun has greater power than the tempest. It holds the earth in its orbit. It lifts as much water in vapor as runs downward in all the streams of earth, and falls in the rain and snow. God's power is seen on Calvary more than on Mt. Sinai. "I, if I be lifted up from the earth, will draw all men unto me."

Christ was the power of God in the creation of the universe. John 1:1-4. And the creation of life was a greater thing than the creation of the material universe. What power but that of God could change the focus of the years; so that rapidly the world is coming to date all events in reference to the birth of Jesus Christ, A. D. and B. C. instead of A. U. C.?

The greatest power of God on earth is that which changes a human life. Force cannot do it. Bribery only affects the external life. Imagine the power that made Saul, the prosecutor and bigot, into Paul the Apostle of faith and love. Think also of Zacchaeus at Jericho. "I was not disobedient unto the heavenly vision." Christ in the heart opens blind eyes, to see the spiritual, the real things of life. His Spirit within takes the "veil" from all hearts, and makes it responsive to the good and the true. John Bunyan was a profane worldling until grace touched his soul. The world wonders why we love to go to church, to hear religious sermons and sing holy hymns and offer the prayers of the leader. Only the power of God's grace gives us this passion, to meet with God in the services of His House. That same power enables us to live our love in the home and in the office and in the school. Any Mr. Hyde can thus become a Dr. Jekyll. "Have Thine own way, Lord."

This shows us the "power of the endless life." The natural becomes spiritual. The selfish think of others, first. By it we find the will of God to be the "meat" of our soul. And the Holy Spirit within gives us the power of influence. This leaven has outlawed slavery and gambling and dueling and every vicious trade. This leaven will some day bind

the nations together, with hoops stronger than steel. "All power is given unto me in heaven and in earth."

### "Jesus Christ Not Seen We Love"

1 Peter 1:1-12

Love for Christ is the genius of Christianity, the motto of the Church, and the inspiration of the Christian. Witness the apostles, disciples, martyrs in all the Christian centuries, in war and in peace.

The lack of God's love has made failure in life and in society. Self-confident Peter denied his Lord; and he was asked three times, "Lovest thou me?" The absence of this love has allowed the world to lie in darkness.

How can we love Him, Whom we have not seen? Here the millions of earth cannot follow us. The unborn child cannot understand the life into which it is soon to be developed. Such is conversion, and such will be death. To know Christ is to love Him. We learn about Christ in the Bible; and He is the central theme from Genesis to Revelation. We are thankful that even the critics leave us the essential parts of the New Testament. If all should be taken from us but a meagre record of Jesus Christ, that would still make the Bible the most wonderful book in the world. While we read the words and acts of Jesus, we should try to get acquainted with His *personality*. We do not know a person, when we merely see his face and hear his words. It is by the Holy Spirit, dwelling in our soul, that we know Christ, by our personal experience. Then we drink of the "Mystic Spring," not caring so much for the knowledge of its origin, nor for the rites and forms hedging it in. We know and love Christ as the ideal man and the embodiment of God. John the Apostle of love saw most clearly the real personality of Christ as "the Son of the living God."

Since the war there is a private hospital in England where thirty-six men are tenderly cared for, desperately incurable. The Prince of Wales was invited to visit the institution. He went among them as a *brother*. Then he said, "Where are the other seven?" "They have been omitted." "For their sakes or mine?" "For yours." The Prince insisted upon seeing them; and he spoke to each, thanking them. About to leave he asked, "Where is the seventh?" "You must not see him, sir." "I must see him." "Better not, sir. You can do him no good; and the sight is terri-



le." "Still I wish to see him." He was taken into the darkened room. He walked with firm steps across the room and with bowed head looked down upon the mangled form. His face was pale with anguish and sympathy. Then he stopped and kissed the face of him who was deaf and blind and helpless. As he again stoof erect the room seemed filled with another Presence. This is a faint expression of the love of the Son of God. He stooped to touch humanity in its lowliest form; and His love lifts us up. Today by His Spirit He is stooping to touch with the kiss of God's love. Him we love.

### "The Voice of God"

John 12:12-36

"This voice hath not come for my sake, but for your sakes." Does God speak now as in the olden time? May we all hear His voice.

Jesus in His parables shows us how God speaks. Our discoveries are God's disclosures. His voice comes to us through many channels; and it is difficult for Him, because we are deaf and blind. But when He finds an inquiring soul the communication becomes possible. Consider the Woman of Samaria.

Through conscience we "listen in on the higher octaves." This is our divinely given radio receiving instrument. We must have it tuned not to stocks and trade, but to spiritual things, in which God deals specially. The leading scientists tell us that science deals with material things, and its conclusions do not in any way conflict with the spiritual. We discover God in nature, in providence, in the Bible, in prayer, and in service. The things of earth are only the vocal instruments by which God speaks. We too often look at the material make-up, and do not hear the voice of God sounding in them. God speaks so emphatically in Jesus Christ that He is rightly called, by the discerning Apostle of love, the "Word of God." This is the fundamental truth that we must never let go, or all is lost. Listening to Jesus Christ as the "Word of God," we hear God speaking to us with the voice of the *Father*. Then we can have His Spirit tune our souls; so that we can hear His voice in all His works and in all His ways. And so we "know all parables."

Some places on the beach a spring of pure, fresh water pours from under an over-hanging rock; but twice a day the tide rises and overwhelms the spring with its salty waves. As human beings we can choose our ground; and we should plant our feet "on higher ground." Listening in with a radio, we must shut out

the noise of the street. To hear God's voice we need to be shut in with Him, keeping out the confused discords of the world.

### "The Kingdom Within"

Luke 17:11-21

"Where is the Christ?" This discord and strife of the world of nations and the society of Christian America make the answer qualified. "Lo, the Kingdom of God is within you."

Law and force have their place as expedients, but they are not the final solution of the problem. In the meantime we must protect the innocent. We must restrain the wicked. But society may be outwardly law-abiding, while passions are boiling under the lid. Society still is far wrong though many in society are fairly right. The Kingdom of peace and goodwill must come from within, and work outward. Public sentiment is a fair gauge.

The Church is the outward embodiment of the Kingdom. It is the only authorized organization of the Democracy of God. Yet the Church often is far from what it ought to be. In past centuries it has sometimes been monstrously impure and unjust, persecuting the very elect of Jesus Christ. In these days more than ever since the early days of Christianity the spirit of Christ is manifested in all the different branches of the Church. It is seen in the toleration, in the cooperation, in the desire to help transform society, and evangelize the heathen lands. Jesus did not often bring up theological questions. His constant aim was to bring man into fellowship with God, out of the alienation of sin. And few Churches to-day compel people to acquiesce in any of the conflicting theologies before membership is granted. The essential is to have faith in Christ and a desire to serve Him. The Church is to be judged by its fidelity to Jesus Christ. His Kingdom is within; and, the pessimists notwithstanding, it is coming.

The individual cannot be compelled by outward means to come into the Kingdom. He must be born again, of the Spirit. It is this new life that makes character and determines destiny. Many a good person has glaring faults. "Man looks at the outward appearance; but God looks at the heart."

In this we see the importance of worship. It is not an aim in itself; but a means to the end. We should "take time to be holy." Worship, public and private, is to bring us closer to God that we may have more of His Spirit; and thus the Kingdom comes in our soul. "Abide in me." The possible great-

ness of the human soul is thus seen, containing the Kingdom of God. Scientists now tell us that each atom, too minute to be seen by the most powerful microscope, is made up of electrons, which are systems, like our planetary,

solar system. There is a kingdom within each atom. The Kingdom of God within our soul makes it an easy transition for us in death to enter into the realm where the Kingdom of God is everywhere regnant.

## Present Day Preaching

Positiveness is the power of all great evangelists; guesses and possibilities are not speculations, seasoned with doubts, are not wandering children. Therefore, the preacher must be dogmatic, overwhelmingly certain that he knows the Divine will and is proclaiming it without fear or favor.

Men who are willing in immortal futures cannot afford to make a mistake; they must win or lose forever. No faithful messenger of God would put to the parched lips of dying men his own milk and water mixture of opinions when the elixir of life from the cup of salvation is extended by the hand of the Great Physician. Preachers who do not know that Christ has saved them, commissioned them and endowed them with the Holy Spirit's power, should "tarry until;" should wait for the promise of the Father and get the vision of the glory of God in the face of

Christ.

Preaching only opinions is feeding the people o husks, but proclaiming convictions of Gospel truth or real soul experiences, is feeding the flock with the bread of life. Refined human theories, moral essays, mere pillows for the repose of the soul. The minister is God's ambassador, not with plenipotentiary powers or discretionary license, but with the unchangeable words of the terms of peace between God and His drawing cards to attract a congregation. In His immortal address, Jesus never indulged in opinions. He proclaimed facts, truths, varieties, with absolute certainty of their reliability. He left no uncertainty in the minds of His hearers. He said: "I am the Wav, the Truth and the Life. He that believeth on Me shall have everlasting life."

## LIBRARY TABLE

### Reviews of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio

**Christian Ways of Salvation.** By George W. Richards, D.D., LL.D. The Macmillan Company, New York. Price \$2.00.

It is difficult for the thorough-going evangelical believer to give a safe and yet a fair estimate of Dr. Richards' book. The author says so many good things and true that one is often thrilled with admiration; then again he says so many provoking things that one can scarcely restrain one's impatience. The trouble is, having departed from the true, full-toned evangelical standard, Dr. Richards is not a consistent thinker. He wants to be evangelical, but is not. He tries to walk on both sides of the fence. That is what makes his book a difficult one to handle.

His repeated emphasis on justification by faith and salvation by grace is most gratifying. His analysis and criticism of Humanism in all its forms from the earliest times until the present are among the keenest that we have

ever seen. While we cannot underwrite all his criticisms of Luther and Zwingli, yet his representation of their attitude toward the Bible and salvation by grace is correct. His rejection of Socinianism in the middle ages and of Unitarianism today meets with our full approval. So we might go through the book and quote many choice passages to which the evangelical Christian can subscribe with great joy.

However, the book has its serious defects and inconsistencies. First, the title, while it is arresting and may stir curiosity and bring sales, is not felicitous. How many "Christian ways of salvation" are there? To speak accurately, there is only one, namely, sincere faith in Jesus Christ. But this title gives the impression that there are many ways. Besides, evangelical believers are not given to saying just who will be saved and who will



not. That is a matter that they leave in the hands of God, who alone can judge righteously. They simply testify as to what the Scriptures clearly teach, and then leave the error in the hands of God. Dr. Richards' treatment of his subject seems to imply that all the various ways of apprehending the Christian system of truth would mutually exclude their adherents from salvation. Therefore we think the title both unfortunate and confusing.

Dr. Richards is obsessed with the theory of evolution. In the first chapter he tries to account for the rise of religion on this hypothesis. Now, as a Christian theologian and a teacher in a confessional church, he knows very well that the Bible gives a very different account of the beginnings of religion, namely, that God created man in His own image and thereby endued him from the start with a religious nature. Is not that a much nobler view than the one which holds that God dragged man up through the beasts and at first endued him with a bestial rather than a religious nature. Note this sentence from Dr. Richards (p. 22): "The first attempts to control material and spiritual forces for the amelioration of men's condition were made through magic, which operates mediately or immediately." The author knows that this is not the Biblical view. Therefore, in accepting the unproved theory of evolution, he jettisons the early chapters of the Bible. Yet he calls himself evangelical! He stands by Paul who taught salvation by grace through faith in Christ; yet Paul declared, "As in Adam all die, so in Christ shall all be made alive." Is our author a consistent thinker?

Again, Dr. Richards seems to hold the doctrine of the deity of Christ, and therefore the doctrine of a real divine incarnation—the new and special entrance of the divine into the human in the person of our Lord. How can such a doctrine be harmonized with the theory of evolution?

Again and again Dr. Richards counters the doctrine of the infallibility of the Bible. He seems, indeed, to dislike it very much. Yet he says (p. 294): "The glad tidings must always be found in the Scriptures. . . . Through the Scriptures and through the Church, the community of the saved and the saints, salvation is given unto the world." Again (p. 295): "Faith cometh by hearing and hearing by the word of God." Is that consistent thinking? How can confident appeal be made to the Scriptures if they are rife with error?

Dr. Richards is much opposed to dogmas; yet his book is full of dogmatic assertions, often made without any attempt to prove them. Opposed to dogmas, and yet the utterer of dogmas, as note p. 278, where he tells us categorically just what "the essence of Christianity" is.

Observe that Dr. Richards wants to accept only what can be included in a direct Christian experience. Is it part of his experience that man was evolved from an animal ancestry, and that the origin of religion was in "magic?" We are inclined to believe that man's creation in the divine image tallies much better with Christian experience; for, when a man has been regenerated, he realizes that he has been brought back into true fellowship with God and that the divine image, which was lost by sin, has been restored (cf. Col. 3:10; Eph. 4:24).

Many times Dr. Richards intimates that Christianity must be made to correlate with the science and philosophy of our day; and yet elsewhere he declares that our religious convictions are "independent of any specific view of the world, whether mythological or scientific." Observe the "absurd enigma" on pages 290 and 291: "The scientist must not turn theologian, and the theologian must not turn scientist. Each has his world, his way of knowledge, and his method of operation. When each remains true to his task and to his sphere, the results of both will be readily harmonized." Then, in the name of common sense, who is to do the "harmonizing?" Is that an evidence of consequential thinking? For our part, we do not believe that religion and science should be set off into two different compartments of life. If they cannot be harmonized by men of ordinary intelligence, then there is something wrong with one or the other or with both.

With much interest and care we have read the confession of faith set forth by the General Assembly of the United Free Church of Scotland, which Dr. Richards lauds so highly. We have found in it no statement which we cannot accept; and yet we are bound to say that, if Dr. Richards, with his lax and liberal views of Biblical inspiration and some other doctrines, finds it acceptable, that is *prima facie* proof that it is not adequate; that some of the statements are too indeterminate. The evidence for this fact appears when Dr. Richards places some of its statements in opposition to parts of the great historical and ecumenical creeds.

In conclusion, we are led to say that the book is a very instructive one, and indicates the views of a liberalist who tries to be as conservative as a liberalist can be. The sturdy blows he delivers against Materialism, Humanism and Unitarianism are worthy of all praise. His stands for justification by faith, salvation by grace and Christian experience is noble and refreshing. We can only wish that one who agrees on so many points with the plenary evangelical faith could be won to its complete and soul-satisfying acceptance.

**The Prophets of Israel in History and Criticism.**  
By Harold M. Wiener, M.A., LL.B. Robert Scott, Publisher, Paternoster Row, E. C., London, England.

Just at the crucial moment another book comes from Mr. Wiener, who, in his previous publications, has done yeoman service for the cause of true Biblical learning and defense. He is not a professional theologian, but a barrister-at-law in Lincoln's Inn, London. However, he has specialized as few other men have in Hebrew, archeology and Biblical research, and has always been on the conservative side regarding the Old Testament. Many of his critical articles in America have appeared in *Bibliotheca Sacra*, the publishers of which have also brought out a number of his books, among which are "Essays in Pentateuchal Criticism," "The Origin of the Pentateuch" and "Pentateuchal Studies."

The present book is a learned and critical defense of the predictive element in Hebrew prophecy. It is a complete refutation of the position of A. Kuenen, the Dutch critic, and his followers. The fundamental principles of these destructive critics are as follows: (1) There is no supernatural element in the prophecies; (2) the prophets did not predict except to such extent as would be possible for shrewd and well-informed persons possessing no exceptional divine guidance; (3) the prophet always addressed himself principally to the circumstances of his own time. Thus one can see just how undermining to the faith this type of criticism is. Mr. Wiener addresses himself, with all his critical knowledge of the Semitic languages, especially Hebrew, and of contemporary history, to a refutation of these negative principles, and thus vindicates the Old Testament prophets. There are many details in working out the rebuttal, but it pays to follow the argument through to the end. It is written in as simple a manner as the nature of the subject will admit. The charge that orthodox believers are not "scholarly" falls to the ground in the face of this erudite

work, which we hope the negative critics will have the fairness to read and consider judicially.

**The Apostle Paul and the Modern World.** By Francis Greenwood Peabody. The Macmillan Company, New York. Price \$2.50.

Dr. Peabody is Emeritus Professor of Christian Morals in Harvard University. His book professes to be "an examination of the teaching of Paul in its relation to some of the religious problems of modern life." The use of the word "modern" in both the title and the sub-title gives a clue to the position of the author. Otherwise one must read quite a distance in the book to learn what the author believes, so cleverly and insidiously does he approach his subject. We confess that we prefer an author who is frank an open from the start.

The author gives no evidence, so far as we have been able to ascertain, of belief in the Apostle Paul's inspiration, but treats him everywhere as if he were a great genius, although quite fallible in many ways, and liable to mistaken views. Evidently Dr. Peabody has not read carefully, pondered deeply and inwardly digested Dr. J. G. Machen's powerful apologetic, "The Origin of Paul's Religion." At all events, he has not been affected by it. Once he refers to it in a very casual way, but does not seem to have taken the time and trouble to read it judicially. Had he mastered Professor Machen's arguments, we do not see how he could have gone on his way of calm assurance and dogmatic statement, just as if the so-called "modernist" rationalism had said the last word.

The book is instructive, not for any new information on the merits of the questions raised, but to give one additional insight into the temper and attitude of the "modernist mind," which seems to be a peculiar quiddity, ever ready to reject anything that is old and historical, and just as ready to accept anything that is "modern," no matter how slight its basis of fact and proof. The book contains many glosses on Paul's writings. Paul was mistaken in many ways, and his views differed from the teaching of the Old Testament and often from that of Christ in the gospels; yet he contributed to the thought of the world many things that are of "permanent" value. The "modern mind," however, must pick out the teaching that is of "permanent" value, and cast away that which was of only a "temporary" character. To our mind, the "things that remain," after all this smelting process, are of rather a shadowy and indeterminate



texture. The human heart, yes, and the human reason, too, asks for something more substantial than the "results" of the author's critical method.

**The Philosophy of Prayer.** By Rev. C. K. Maloney. The Abingdon Press, New York and Cincinnati. \$1.00 net.

On the whole, this is a good book, and for these times an important one. In days when the purely mechanistic view of the universe so largely prevails, we need strong and well-reasoned books like this one that uphold the theistic world-view. The chapters on the meaning of prayer and the Lord's Prayer are very suggestive. The author believes that God really answers prayer, and that prayer accomplishes something more than merely a subjective influence on the petitioner. In His eternal plan God has made room in the very structure of the cosmos for responding to the prayers of His people, if they are in consistence with His will and purpose. The author does not think that God needs to violate any natural law to answer prayer, although He may intervene by adding something thereto. When the watch-maker repairs a watch, he does not violate a law of the watch's mechanism; rather, he restores it to its normal way of working.

He mars his work somewhat by making a few gratuitous flings at orthodoxy, whose teaching he misapprehends. He has a leaning toward what is known as theistic evolution, which accounts for the liberalistic strain in his teaching. It is a mistake to think that orthodox theology ever held God to be an "autocrat." It is, however, absurd to talk about a "democratic God." We hope, at all events, that we shall not need to hold political elections in the future life. Our author also is in error when he thinks that God cannot be both a King and a Father. The Biblical teaching is not so one-sided.

**Scientific Christian Thinking for Young People.** By Howard Agnew Johnston, Ph.D., D.D. George H. Doran Company, New York. \$1.25 net.

Only one objection can be made to this book, and that is that the title should be "Scientific Christian Thinking for All People." It is just what intelligent young people need today; it is also just what their elders need. So if any of the older people read this review, let them also get the book and read it. While it is written in a plain and readable style, it is not juvenile in thought. Indeed, it is so mature and thorough-going and evinces so wide an acquaintance with the

science and the scientific pretensions of the day, that we recommend it even to the scientists themselves for careful perusal. For example, if they read the chapter on evolution, they will find some hard nuts to crack and some hard problems to solve. Dr. Johnston has a triple equipment for writing this effective book: first, he is a good theologian, and does not trip and stumble in dealing with theological problems; second, he is widely read in the science of the times (see his many quotations from scientific writers); third, he has had long and excellent training in philosophic research, so that he has a broad vision, and knows what is an adequate world-view. A fourth quality should by right be mentioned first: he has had a soul experience of the power of God's grace through Jesus Christ as revealed in the Inspired Word. May this noble book bear its helpful message everywhere!

**The Sunday Problem.** By the Committee of Moral and Social Welfare of the United Lutheran Church in America. The United Lutheran Publication House, Philadelphia, Pa. 40

If you desire a book that canvasses the Sunday problem in a most interesting and vital way, get and read this production. It gives just the information one wants. Its range is as follows: "The Jewish Sabbath," "The Christian Lord's Day," "The 'Blue Law' Sabbath," "The Modern Sunday," "The Conclusion." Every vital point regarding Sunday, the day that should be observed, the best method and spirit of its observance, the many ways in which it is desecrated today and the rigor of blue laws, are all handled in a masterly way. As is well known, the Lutheran Church does not hold to what is known as the Puritanic Sabbath, but believes that the Lord's Day, which is the weekly celebration of the resurrection of Christ, should be a day of free, glad worship and service, spiritual thoughts should be uppermost, and the proper amount of rest sought for both body and mind. This work is an excellent handbook for study by groups and individuals. Luther's explanation of the Sabbath commandment is appended.

**The Jesus of Our Fathers.** By John Walter Good, Ph.D. The Macmillan Company, New York. 842 pages. \$6.00.

This monumental work deserves an extended review. It has many merits. The best way to commend is just to say that it is a great and impressive book, and will put heart and courage into the hearts of all true evangelical believers. In these times, when rationalistic criticism has attained its maximum

power of attack, and when so much of the so-called science of the day is arrayed against the Word of God, we give a most cordial welcome to this work, so sound in the faith, so broad in its scholarship, so courageous in its declarations, and so convincing in its defense of "the Jesus of our fathers." Here is no dallying with the Delilah of modernistic rationalism.

The author is a professor in the Georgia State College for Women, and has devoted many years to Biblical teaching, and hence is able to interpret the Holy Scriptures with much clearness and ability. He accepts the Scriptures at their honest face value, and never glosses them in order to fit them into preconceived notions. The Jesus of our fathers with Dr. Good is the pre-existent Son of God who became human in order that He might be able to save unto the uttermost all those who come to God by Him. With splendid interpretative skill and honesty, and at the same time with irrefutable reasoning, Dr. Good establishes the miraculous conception of our Lord Jesus Christ. The whole life of our Redeemer is analyzed and interpreted according to the Scriptures, so that the cumulative effect of the presentation is most impressive. It is not like other books; it has a character all its own. The style is clear and terse, and makes delightful reading. It is the old faith, the old doctrine, the old theology that fills the heart with joy and strength, makes life lyrical, and opens up the gateway of an endless futurity of bliss and holy fellowship.

**The Faith That Overcomes the World.** By Rev. Van Rensselaer Gibson, A.B. The Macmillan Company, New York.

The title of this book is attractive and reassuring. However, its sub-title causes some question in one's mind. It is as follows: "Studies in the way to the higher knowledge, healing and mastery of life, supplemented by exercises for practical application." On reading the book, you find its author sounding a very optimistic note. The old outworn materialism is passing away, and life is today receiving a spiritual interpretation. We are on the eve of an "unprecedented spiritual awakening." For some decades mankind has been interpreted according to the law of the jungle. But a better day is here. God and spiritual realities are being recognized and are becoming a real power in human thinking and life. We are glad for these notes of cheer. We hope that he has read the signs of the times aright.

**Transactions of the Victoria Institute.** Volume LIV. Published by the Victoria Institute, 1, Central Buildings, Westminster, London, England.

The Victoria Institute continues to do heroic work for the cause of evangelical truth. This is the last volume issued under its auspices, and contains the addresses delivered during the year at its various meetings. While the chapters here printed are not of equal value, all of them are important. Miss C. L. Maynard seems to have slipped in with some remarks of a radical order, but in the discussion that followed the weaknesses of her paper were acutely, though courteously, pointed out. A strong paper by Dr. Alfred T. Schofield (medical doctor) on "The Difficulties of Evolution" should be read, pondered and inwardly digested by all. To our mind, the difficulties presented are insurmountable. "The Witness of Archeology to the Bible" is a worth-while paper. The same may be said of Bishop Welldon's address on "Modernism." This volume ought to be placed in every library in America. It will do much to counteract the pernicious teaching of the day.

**Adventures in Evangelism.** By Rev. Edmund Thickstun. Introduction by Bishop T. S. Henderson. George H. Doran Company, New York. \$1.50 net.

The Spirit of God still operates. The supernatural still exists and acts upon the hearts and lives of men. Penitent sinners may still find and know God by being born from above. Of these facts the present volume bears ample proof. Here are thrilling stories of the experiences of twice-born men—men who passed from darkness to light and from the power of Satan unto God. Many of their experiences were decidedly Pauline. In other cases the Holy Spirit functioned more gradually, but none the less clearly and effectively. The author, who is a soul-winner of the Methodist Church, vouches for the truth of all his narratives, although he prefers to give his characters fictitious names, because many of them are still living. These narratives are another proof of the old adage that "truth is stranger than fiction." And no fiction is so gripping as the true stories of men and women brought to God in genuine conversion.

**Sermons on the Gospels: Volume II.** By Rev. E. P. Pfatteicher, D.D. The United Lutheran Publication House, Philadelphia, Pa. \$1.75.

These are sermons on the church periscopes for the Trinity Season, following Volume I by the same author on the selections from Advent to Pentecost. "The purpose of the Sundays after Trinity is to point out the rela-



relationship between the Risen Life and the life of the believer," says an introductory note to the book. In his first volume the author dwelt upon the outstanding doctrines of the Word of God as set forth in the Gospels of the Christian Year. In this volume he applies those doctrines to the practical life of the evangelical and indoctrinated Christian. The sermons do not profess to be of the flashy, epigrammatic or sensational kind, but are simple, plain homilies telling Christians how to live according to the spirit and guidance of the Bible. There is no polemic in the book, save here and there an emphatic declaration that true doctrine is vital to the real inner and outer life of faith. Unless faith is posited on a solid basis, the life cannot in every way be acceptable to God. The life of the Christian is the life in God hid in Christ and implanted by the Holy spirit poured out on the church once for all at Pentecost.

**The Authenticity of the Holy Scriptures.** By Professor H. E. Dana. George H. Doran Company, New York. \$1.00 net.

Our deliberate advice is, Get this book at once. Even if you have to do without a few meals, buy it and read it. The author is the professor of Greek New Testament in the Southwestern Baptist Theological Seminary. He stands firmly for the plenary faith, in the midst of the present Babel of voices. It is most refreshing to know that one who is so well informed, and who has canvassed the whole field of Biblical criticism, of both the Old Testament and the New, is possessed of such sincerity and staunchness of conviction. First he states the problem fully and fairly; then he proves that the Old and New Testaments are historical; next he treats the Bible and its relation to science; lastly he amplifies on the Bible and experience. It is a good, strong, capable, exhilarating book, and we hope that all conservatives will get it and read it. We would be glad, too, if it could win a wide circulation among our brethren of liberalistic views. We are glad the Doran Company is willing to put their valuable imprimatur on a book of this character.

**The University and the State.** By Governor R. A. Nestos. Augsburg Publishing House, Minneapolis, Minn. Price, 10 cents.

The university exists for the people of the state; the people do not exist for the university. The old idea of Plato's Republic no longer holds in these days which emphasize the value of the common people and all the people. We have much reason to thank Gov-

ernor Nestos for his pointed address, which was delivered on Founders' Day at the University of North Dakota and which is now published in pamphlet form for general distribution. The governor bravely takes the position that, since religion is not to be taught in our state school, neither should irreligion be taught; indeed, he believes that the teaching of irreligion is a violation of the statutes of the state. The teaching of any kind of religion in the class-room and the teaching of irreligion are both illegal, he holds. The university was founded by the people who believed in Christianity, and yet they were liberal enough not to impose the teaching of religion upon taxpayers. How much less would they have wanted to have the faith of their children undermined by the teachers in schools supported by the taxes of all the people? The address is an argument for justice and equity. And it is a convincing one.

## Additional Book Notes

Two useful brochures come from the United Lutheran Publication House, Philadelphia, Pa. "The Heritage of the Child," by Laura Scherer Copenhaver, is a beautiful "pageant of religious instruction," showing what the child of today inherits from the past in the way of religious teaching and influence. The chief epochs of history are vividly represented. The play can be presented by any intelligent band of young people. Dr. Joseph Stump, president of the Northwestern Lutheran Theological Seminary, Minneapolis, Minn., issues a telling pamphlet entitled "Russellism: A Counterfeit of Christianity." No better *expose* of the doctrines and insidious methods of the Russellite cult has come to our notice. Read it and be warned. Prices of these pamphlets respectively, 25 cents and 10 cents.

"Never Man Spake Like This Man" is the title of a booklet by Philip Mauro, issued by Hamilton Brothers, Pubs., 120 Tremont Street, Boston, Mass., price 10 cents. From the sayings of Christ as recorded in the gospels Mr. Mauro proves that Christ must have been divine, for they are of such superlative wisdom and based on such wonderful claims that no mere human being could have uttered them. The conclusions of the author are inevitable. An impostor could not have uttered such truths; a good man would not have said them unless they were true; which proves Christ to be what He claimed to be, the eternal Son of God.

Send 30 cents at once to the Bible Institute Colportage Association, 826 N. La Salle St., Chicago, for James H. Todd's booklet, "Principles of Interpretation." It is good work on hermeneutics, put in plain language. If these sane principles had always been observed, there never would have been so many wild cults and sects in the Christian world. The allegorical method of interpreting historical narratives is here shown to be utterly wrong.

One of the most forceful arguments we have yet seen is found in "The Fallacies of Evolution" (two pence), issued by Eyre & Spottiswoode, London, England. The argument is chiefly from the facts of science and empirical observation, which do not bear out the theory of evolution. Its discordance with the teaching of the Bible is also convincingly pointed out.

Pickering and Inglis, Pubs., 14 Paternoster Row, London, England, send us Dr. A. T. Schofield's brochure on "The Virgin Birth of Our Lord." Dr. Schofield is a physician, not a theologian. His testimony is most timely. He does not examine the doctrine, however, from the biological viewpoint, but from the witness of the Holy Scriptures, and proves beyond a doubt that the virgin birth is a fundamental Biblical doctrine. Besides the chief passages of Matthew and Luke, our author finds many other Biblical passages that teach this doctrine either explicitly or implicitly. The whole Biblical testimony hangs together consistently if it is true; it becomes incongruous if it is not. Will the objectors to the virgin birth please read this booklet? Price, two pence net.

Another scholarly booklet, entitled "The Virgin Birth of our Blessed Lord," is written by Alexander Hardie and published by the Times-Mirror Press, Los Angeles, Cal. The price is 20 cents. It is a thorough-going exegetical study of the doctrine. Any one who believes the Bible to be God's Word will certainly accept the doctrine. Its rejection carries with it the rejection of many parts of the Bible. The confirmatory witness of the creeds, the ancient manuscripts, and recent archeology is set forth. The objections to the doctrine are effectively answered.

A number of pamphlets come to us that seem to advocate somewhat erratic views of Biblical teaching. Most of them profess to stand for the Bible, and in general defend it with much earnestness and ability; but they stir controverted subjects into which the editors of THE BIBLE CHAMPION do not wish

to enter, believing that at this crucial time attention should not be diverted from the main issue, which is the plenary inspiration and divine authority of the Bible.

If you want to help a good cause, write to The Utah Gospel Mission, 9277 Amesbury Ave., N. E., Cleveland, Ohio, for information on the doctrines and menace of Mormonism. Rev. John D. Nutting is the secretary, and has issued a number of valuable tracts that can be had for a nominal price and which may be read with much profit. He also publishes a paper called *Light on Mormonism*, the price of which is 25 cents a year. By reading this literature you will see the sad errors of the Mormon faith, and therefore will not be led astray by the constant propaganda which the Mormon church is carrying on. Besides, it will enable you to warn your neighbors and friends against this evil. We have read with much profit Mr. Nutting's booklet on the Joseph Smith's so-called "Inspired Translation" of the Bible. He gives it a merciless expose. The price is five cents. Sample packets of Mr. Nutting's tracts on Mormonism will be sent postpaid to any address for \$1.15. Mr. Nutting also pleads for workers to go to Utah to teach the people the true religion.

A rare booklet by Mildred Berry is entitled "The Essential Truths of Christian Faith and Practice." Mildred Berry is the author of an important book, "From Genesis to Revelation," which was published by The Macmillan Company, New York, something over a year ago. It is a book which we recommend with all our might, as it is thoroughly sound on the doctrine and doctrines of the Bible, and gives a deep and true insight into its fundamental teaching. We wish it could be placed in the hands of students who have been "fed up" on the undermining Biblical criticism. The booklet above noted is just as sound and solid as is the author's first-named production. She gives the order of treatment of the essential truths just right, that is, in their Biblical and logical order: the Bible, the Triune God, salvation through faith in Christ, true spiritual communion with God; then service. Unlike many of the liberalists, she does not reverse the divine order. The Biblical basis of each truth is adequately set forth, and all the teaching is beautifully correlated, making a consistent system of doctrine and practice. The plan is: first get right with God; then you will want to serve and obey Him, and you will do so. The price is fifty cents. Address Mildred Berry, Northbrook, Illinois.



# Our Library Exchange Department

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